

GOVERNMENT OF INDIA

ARCHAEOLOGICAL SURVEY OF INDIA

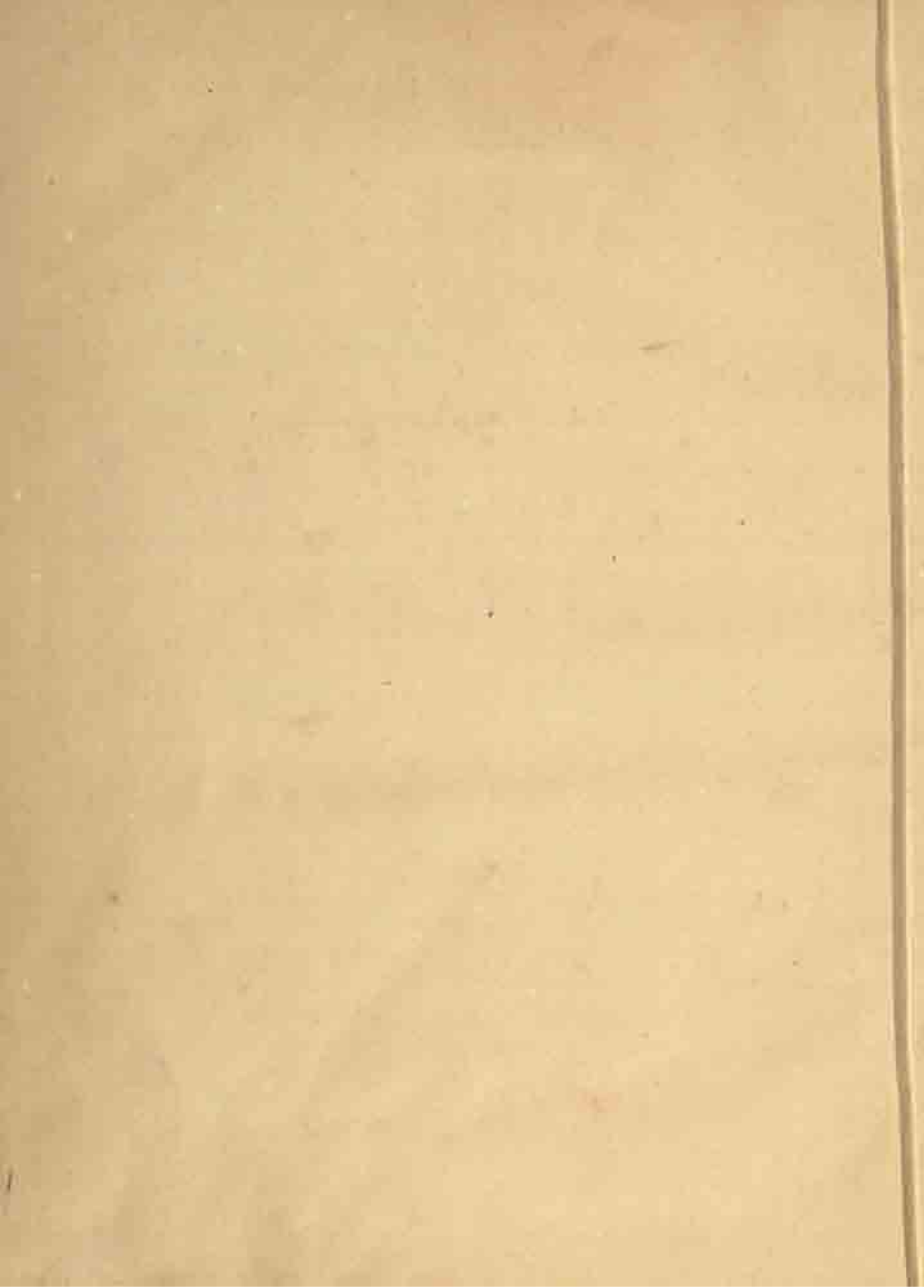
CENTRAL
ARCHAEOLOGICAL
LIBRARY

ACCESSION NO 9258

CALL No. BPa6/Mah/Tur

D.G.A. 39





THE
MAHÁWANSO

of Mahāvamsa
IN ROMAN CHARACTERS.

9258

WITH THE

Translation Subjoined;

AND AN

INTRODUCTORY ESSAY

ON

PALI BUDDHISTICAL LITERATURE.

—
IN TWO VOLUMES.
—

Vol. I.

CONTAINING THE FIRST THIRTY EIGHT CHAPTERS.

BY THE HON. GEORGE TURNOUR Esq.

CEYLON CIVIL SERVICE.

Ceylon:

COTTA CHURCH MISSION PRESS.

1837.

S570

A.M.
6098

Vol. I

85875

80



BPa6
Mah/Twr



CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 9258

Date. 3-8-57

Call No. 626

Mah/Tur



.I. D30

TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

SIR,

In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony.

With sentiments, therefore, of the sincerest respect and regard, I subscribe myself,

Your very faithful and obliged servant,

GEORGE TURNOUR.

KANDY, CEYLON, 31 May, 1837.



OSU.I.





INTRODUCTORY ESSAY

AND

Appendixes.





INTRODUCTION



THE circumstances under which, "*The Epitome of the History of Ceylon*," which was published in the Ceylon Almanac of 1853, was compiled, are explained in the following letter:—

To the Editor of the Ceylon Almanac.

SIR,—In compliance with your request, I have the pleasure to send you a chronological table* of the kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for these works, unacquainted themselves with the native languages, and misguid- ed by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

CORRIJEN affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the sixth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

PERCIVAL asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island: the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

BENCOLETTI, in his valuable statistical work, states, "we learn, from tradition, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys: although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

PHILADELPHUS, professedly writing "*The History of Ceylon from the earliest period*," which is prefixed to the last edition of KNOX's historical relation of the island, dates the commencement of the Wijayan dynasty in A. D. 100; instead of A. C. 543; and is then reduced to the necessity of adding, "Without attempting to clear a way, where so little light is afforded, through the labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Cinghalese sovereigns, with the length of their reigns, as it appears in Valentyn."

DAVE appears to have been more accurately informed; but, dependant on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events; are ignorant of genuine history, and are not sufficiently advanced to relate it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of those hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty-four centuries, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the *Mahāvamsa*. It is composed in Pali verse. The prosody of Pali grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of an extensive

* This table, divested of the narrative portion of the Epitome, will be found in the Appendix—the names being such as they are pronounced in Singhalese.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions such sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Pāli manuscripts in Ceylon are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Pāli works of any note, usually compiled a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passages.

The study of the Pāli language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the *Mahāwamsā*; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Galle, the provincial chief priest of Sothragama, I was enabled in 1837 to obtain a transcript of that commentary, from a copy kept in Mulgrigalla vihare, a temple built in the reign of Saldanissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the *Mahāwamsā* was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which such addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the *Mahāwamsā*, but it has likewise refuted that tradition, by proving that Mahādharmā, the writer of that commentary, was also the author of the *Mahāwamsā*, from the commencement of the work to the end of the reign of Mahā Sen, at least, comprising the history of Ceylon from a. c. 343 to a. d. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anurādhapura, under the auspices of his nephew Dāsa Kalliya, between a. d. 455 and 477. It is still doubtful whether Mahādharmā was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to a. d. 301, and the subsequent portion of the work is usually called the *Sulu Wamsā*, I am disposed to infer that he only wrote the history to a. d. 301.

From the period at which Mahādharmā's work terminated to the reign of Parākramabāhu the First, a. d. 1266, the *Sulu Wamsā* was composed, under the patronage of the last named sovereign, by Dharmā Kīrti, at Dambadeniya. I have not been able to ascertain by whom the portion of the history from a. d. 1267 to the reign of Prākrama Bāhu of Kurunegalla was written, but from that reign to a. d. 1753, the *Mahā* or rather *Sulu Wamsā* was compiled by Tibbottuwawā, by the command of Kīrti-Sena, partly, from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Rājā Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the *Mahāwamsā*, are the following; which are written in Singhalese, and contain the history of the island, also from a. c. 343, to the period each work was written.

The *Pāli Kosalla*, composed by Moirapala, in the reign of Prākrama Bāhu, between a. d. 1266 and 1301.

The *Nidānāyāraha* or *Sādhakāra*, by Dairatthita Jaya-Bāhu, in the reign of Bhuvanēka Bāhu a. d. 1347.

The *Rājavamsā*, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayarāja of Walgampaya vihare.

The *Rājavalloka*, which was compiled by different persons, at various periods, and has both furnished the materials to, and borrowed from, the *Mahāwamsā*.

Lastly, *Widdjodera Mudigama's* account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an *Épître* of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in somewhat greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of these annals.

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Pāli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives, and, at the present moment, when improved means of communication are being established to Anurādhapura and to Trincomallie, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year.

I am, Sir, your faithful obedient servant,

Kandy, September 14th, 1832.

GEORGE TURNOUR.

Ceylon Civil Service.

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Mahāwanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained in the ancient Pāli Buddhistical records, as exhibited in the Mahāwanso, contrasted with the results of their profound researches in the ancient Sanscrit Hindu records, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "History of Buddhism," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Pāli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations:—

To the Chairman and Deputy Chairman of the Council of Directors

13, Great Cumberland Place, 15th Nov. 1876.

GENTLEMEN,

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the perusal of your honourable court to an English translation which he is about to publish of the three works called *Mahāvamsi*, the *Rājavallī*, and the *Rājāratnamālī*. The first is written in the Pālī, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both literally and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's generous intention into effect; and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the *Mahāvamsi*, *Rājavallī*, *Rājāratnamālī*, containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Buddhist religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translator, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pālī and Singhalese scholar in the country; and that translation is now residing for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Pālī and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) ALER. JENNINGS

Nothing, surely, could be more commendable than the object and the proceeding here detailed; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "*two of the ablest priests of Buddha on that island,*" by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Pāli Mahāwanso into Singhalese, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Pāli original, and translating it into the vernacular language (from which "*the official translators*" were to transpose it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own; amplifying it considerably beyond the text with materials procured from the commentary on the Mahāwanso, and other less authentic sources; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Mahāwanso, which brings the history of Ceylon down to A. D. 1319; within that period, moreover, the reigns of several kings are omitted: whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "*official translators,*" by whom this Singhalese version is stated to have been rendered into English, were, and to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in beyond the attainment of a grammatical knowledge of Singhalese:—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the cause above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of "*The Sacred and Historical Books of Ceylon.*"

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Mattesive, called *Second Petisa,* became king of the island of

Ceylon. He was a fortunate king," p. 83. "This was in the year of our Buddha 236, in the eighteenth year of the reign of the king Darmasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poson:" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second*." Now, the monarch here spoken of, is the most celebrated rāja in the history of Ceylon; the ally of Asoka, the emperor of India, and the founder of buddhism in this island. His individual name was "Tissa." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "Devānampiyatissa;" literally, "of-the-devos-the-delight-tisso." This title in the Singhalese histories is contracted into "Dewenipaitissa;" and in the vernacular language, "deweni" also signifies "second." These "*official translators*," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*!"

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. "In former times, our gracious Buddha, who has overcome the five deadly sins, having seen Buddha Deepankara,* did express his wish to attain the state of Buddha, to save living beings, as twenty four subsequent Buddhas† had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient: he is the Buddha, the most high lord Guādma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhas*" subsequent to Deepankara; and, secondly, in adopting the peculiar spelling, "Guādma," for the name of the present Buddha, in the translation of a Ceylonese work, in which he is invariably designated "Goutama." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders: viz.,

* "In the Buddhist doctrine (according to the first note) there are to be five Buddhas in the present kalpe: Maha'dewa'nān, Goutama, Deepankara—these have already existed and are in nirvāṇa;—Guādma, the fourth, is the Buddha of the present system, which has lasted 572 years in 1830; the Buddha verousa or era, according to the greatest number of coincident dates, having commenced about the year 340 a. c."

† "The latter Buddhas (according to the second note) are inferior persons, being usually the companions of the Buddha, for their zeal and fidelity exalted to the divine privileges."

The former of these notes makes "Deepankara" the *immediate predecessor* of "Guādma," all "*subsequent Buddhas*," therefore, must become equally *subsequent* to him,—and yet the term is applied in the translation to those *predecessors* of "Guādma," by whom his advent was *predicted*!

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent*."

There are two classes of Buddhas, styled, respectively, in Pāli, "Lokuttaro" and "Pacchēko." The former term, derived from "Lokassa-uttaro" contracted into "Lokuttaro," signifies "the supreme of the universe." The latter from "Pāṇi-ekam," by permutation of letters contracted into "Pacchēko" and "Pacchē," signifies "severed from unity (with supreme buddhahood);" and is a term applied to an

inferior being or saint who is never coexistent with a supreme Buddha, as he is only manifested during an "abuddhāpādo," or the period intervening between the nibbāna of one, and the advent of the succeeding supreme Buddha; and attains nibbāna without rising to supreme buddhahood. These terms in Singhalese are respectively written "Louturā" and "Pasé." But "passé" (with a double s.) in the vernacular language, also signifies "subsequent." No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhas exclusive of Dipankara; as the prediction of Goutama's advent is a part of a religious formula in constant use, which specifies either "the twenty four Buddhas and the Pasé Buddhas," or "the twenty four Buddhas, commencing with Dipankara, and the Pasé Buddhas," as having been the sanctified characters who vouchsafed to him the "wiwerama" or sacred assurance. By some jumble, however, the word "pasé" has been translated into "subsequent," and made to agree with the "twenty four supreme Buddhas," instead of being rendered as the appellation of an inferior Buddha. Hence the rendering of the passage "did express his wish to attain the state of Buddha, to save living beings, as twenty four subsequent Buddhas had done."

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The "Louturā Buddhas" are stated to be "inferior persons, usually the companions of the Buddha;" whereas the word literally signifies "supreme of the universe;" and on the other hand, the appellation "Pasé Buddhas" signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddha is called "Guādma." As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that "Guādma" was here intended for the Ceylonese appellations (Pāli) "Gāmao," (Singhalese) "Goutama." The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhas of this (Pāli) "kappo," (Singhalese) "kalpa," who have already attained buddhahood. They specify them to be Mahādewānan, Goutama, Deepankara, and Guādma: in which enumeration, with their usual ill luck, they are wrong in every single instance. "Mahādewānan" is not the individual name of any one of the twenty four Buddhas. It is an epithet applying equally to all of them, and literally means "the chief of the devas." The first Buddha of this kappo was "Kakusandho." The second was not "Goutama," (for when speaking of the twenty four Buddhas there is no other Goutama than the Buddha of the present period) but "Kongāmanoa." The third is not "Deepankara," for he is the first of the twenty four Buddhas, but "Kassapa." The fourth, or present Buddha, is not "Guādma," but, in Pāli, Gāmao; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this work for the second Buddha of this kappo, the publishers have, I presume, adopted the spelling "Guādma" to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhas; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the "two ablest priests of Buddha," and the "official translators;" for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhas are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the Buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhas mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Buddha, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Buddhas, viz., Vipasya, Sikhi, and Wisakha, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the name of every one of the twenty four Buddhas, stated in the order of their advent: to which work there is a valuable commentary, either giving the history of every one of these Buddhas, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (*Mahāvamsa-Tikkā*), for I observe in the list of Pāli and Singhalese books,—vol. iii. p. 170—two copies of that work are mentioned; one in the temple at Muligirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed,* is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (*Rājapaxa, maha modhiar*), who was himself the best Pāli and Singhalese scholar in the country." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the buddhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the *chalia*) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Pāli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Pāli scholars resident in the maritime districts of the island, than *Rājapaxa* was. This was, however, the full extent to which this chief could have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the *maha modhiar* was not himself either a Pāli, or an English scholar. That is to say, he had no better acquaintance with the Pāli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English.* He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Pāli version translated into Singhalese, and of the Singhalese version into English.

* In 1822, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had, in examining *Rājapaxa, maha modhiar*, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent undersheriff, Mr. Dias, *modhiar*) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "*the best European Pāli and Singhalese scholar at present in Europe.*" I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Pāli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

"Having very carefully compared the translations of the three *Singhalese* books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies.

"A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant; esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism, and countries professing buddhism.

"The *Mahavamsa* is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Pāli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the *Jatakas* or incarnations of Buddha."

This extract serves to acquit him most fully of laying claim to any knowledge of the Pāli language, as he only speaks of having "carefully compared the translations of the three *Singhalese* books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the *Mahavamsa* is translated "to be correct translations, giving with great fidelity the sense of the original copies?" and then proceeds to declare, (in reference to that mutilated abridgment and its accompaniments), "a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant"!!

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the *Mahavamsa* a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an "abridged copy," Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "*The History of Buddhism*," makes the following note at p. 7 of that work:

"According to the information prefixed in a manuscript note, by the translator, Raja-paksa, a well known intelligent native of Ceylon, the *Mahavamsa* is one of the most esteemed of all the sacred books of his countrymen, and has the reputation of being among the oldest of their writings, being throughout composed in Pāli, the sacred buddhist language. The work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains 'the doctrine, the race, and lineage of Buddha,' and is, in fact, the religion and history of buddhism."

I need hardly suggest, after what has been already stated, that Raja-paksa, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the *Mahavamsa* "is one of the most esteemed of all the sacred books of his countrymen;" nor could he, without

recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edits may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The SACRED AND HISTORICAL BOOKS" are to be attributed to him.

Thus, p. 63, the translator states that "Mahinda was accompanied with his nephew Sumenow, a samanere priest, seven years old, the son of his sister Sangamitrah;" and p. 97, "The first queen Anuloh, and 500 other queens, having obtained the state of Sakertalaganu, and also 500 pleasure women, put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subjects in the following passage, p. 100, "in these days, the queen Anuloh, together with 1000 women, were created priestesses by Sangamitrah, and obtained the state of rahat;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "*sutras* queens and pleasure women," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these sacred virgins, was entitled, at her command, to a pardon; and this privilege was subsequently copied, and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "matrons and pleasure women" were considered either to assume the character of "sacred virgins" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "was subsequently copied, and adopted among the Romans." Again, p. 222, in a note, he states correctly enough, that the "upasampada were the priests of the superior quality." But at p. 300, where the ceremony of upasampada (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into dawtoos, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "SACRED AND HISTORICAL BOOKS," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "The HISTORY AND DOCTRINE OF BUDDHISM from Sir A. Johnston's collection of manuscripts."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "pitakattaya," or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "The History of Buddhism" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guadma, this distinguished teacher of the eastern world, has chosen to make the scene of his birth, and the chief theatre of his acts and miracles: p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, whence he ascended to the *Dēvalōka* heavens;" p. 72. "The buddhist temple of Mulgirtgala on Adam's peak, is declared to be within this region (*Jugandara Parwatta*.)"

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour; that his annunciation took place from Derby peak; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "The SACRED AND HISTORICAL WORKS OF CEYLON" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government!!

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, *comprehensive in data, and consistent in chronology*, I have not the hardihood to imagine, that the translation alone of a Pāli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries*; and a connected sketch of the buddhistical history of India, embracing the interesting period between *B.C. 600, and A.D. 300*; besides various other subsequent references, as well to India, as the eastern peninsula, would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Pāli buddhistical records, as exhibited in the *Mahāwanso*; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the prevailing religion had, from a remote period, extending back, perhaps, to the christian era, been uninterruptedly hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The classical language in which that literature was embodied was *Sanskrit*.

The rival religion to hinduism in Asia, promulgated by Buddhas antecedent to Gôtamâ, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendancy in India, subsequent to the advent of Gôtamâ, was in the fourth century *before* the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendancy in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalistes to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the Pâli or Ma'gadhî language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is History; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalistes. In the pages of the Asiatic Journal alone, the decyphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important



chronological and historical results; the identification and arrangement of the ancient coins found in the Punjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Cosens Koenig and professor Wilson; and the translation of the hindu plays, by the latter distinguished scholar;—exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "to little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance,* as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To these, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and timed in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominant opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

* Vide Appendix for a comparison of *Mahabharata* with *Heredotus* and *Juvenius*.

mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. *Mutatis mutandis*, I regard the recent Indian fiat “that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of English education,” to be conceived in the same spirit.

These early associations, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight) the creation of a general interest towards, or the realisation of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question, viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalisists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalisists?

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the department of History; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: “You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary.” Again, “You will not perhaps be disposed to admit more translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors.”

Sir W. Jones himself led the way in the discussion of the chronology of the hindus.* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

* A. R. vol. i. p. 71.

hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Rathamanta Serman, "a pundit of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the purāṇas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Maratha dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"*Pradyota*, one of the twelfth king, was put to death by his minister, *Sannata*, who placed his own son *Pradyota* on the throne of his master; and this revolution constitutes an epoch of the highest importance in our present inquiry: first, because it happened, according to the *Bhagavatapurāṇa*, two years before Buddha's appearance in the same kingdom; next, because it is believed by the hindus to have taken place 3334 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government; and that chronology I will now lay before you, after observing only, that *Rathamanta* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding avatars in their proper places.

KINGS OF MAGADHA.

	V. A. C.
<i>Pradyota</i>	
<i>Palasa</i>	2100
<i>Vishakhayupa</i>	
<i>Rajasa</i>	
<i>Nandivardhana</i>	5 reigns = 133
<i>Sisunaga</i>	
<i>Cucavarna</i>	1363
<i>Cakradharmas</i>	
<i>Chakrapanya</i>	
<i>Vidhama</i>	
<i>Ajatasatra</i>	
<i>Dambhaka</i>	
<i>Ajaya</i>	
<i>Nandivardhana</i>	
<i>Mahamudi</i>	10 reigns = 360 years 1602
<i>Nanda</i>	

"This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahmin, whose name was *Chinasya*, and who raised to the throne a man of the Maurya race, named *Chandragupta*. By the death of *Nanda* and his sons, the Chatriya family of *Pradyota* became extinct.

MAURYA KINGS.

	V. A. C.
<i>Chandragupta</i>	1502
<i>Varisari</i>	
<i>Asocavardhana</i>	
<i>Suryasa</i>	
<i>Dumraka</i>	5
<i>Sengpta</i>	
<i>Sakina</i>	
<i>Somasarman</i>	
<i>Satadhanawa</i>	
<i>Vikrantaka</i>	10 reigns = 137

"On the death of the sixth Maurya king, his place was assumed by his commander-in-chief, Pushamitra, of the Sunga nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Pataliputra Megasthenes was deputed, is placed on the throne about B. C. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones saves up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of this paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhists, made by rational reasoning, though commonly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford² next brought the chronology of the hindus under consideration, by his "Genealogical Table, extracted from the Vishnu purana, the Bhagavat, and other puranas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"Where the puranas, (he says) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishtira reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,234,000,000 pounds sterling, in gold coin alone; the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 106,000,000 men. These accounts, geographical, chronological, and historical, as absurd and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Egyptians, and, I believe, also by the Celtic tribes; for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, forming the pulse of historical truth, branched into the mass of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious similarity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: this they never attempted to conceal. It is natural to suppose, that the hindus were equally vain: they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularises his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The puranas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces; the kings of Magadha, the ems of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance^a also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Kāliyuga by upwards of seventeen centuries.

^a The beginning of the Cali-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3100 a. c.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

"In the Vishnu, Brāhminia, and Vāyu purāṇas, it is declared, that from the beginning of the Cali-yuga, to Mahanada's accession to the throne, there were exactly 1015 years. This emperor reigned 38 years; his sons 12, in all 40; when Chandragupta ascended the throne, 515 years a. c.—The Cali-yuga, then, began 1370 a. c., or 1314 before Vicramaditya; and this is confirmed by an observation of the place of the solstices, made in the time of Purisara; and which, according to Mr. Davis, happened 1391 years a. c. or nearly so. Purisara, the father of Vyasa, died a little before the beginning of the Cali-yuga. It is remarkable that the first observations of the colures, in the west, were made 1333 years before Christ, about the same time nearly, according to Mr. Bailly."

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic prevarications, had recourse to; since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the "*Rāja Taringini*, a history of Cashmir." He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the *Rāja Taringini*, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acher, Abulfazl; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acher. The example set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Acher, is one mentioned by Bernier, who states, an abridged translation of the *Rāja Taringini* into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mullā Hussain, Kāsi, or the reader, and by Hyder Muter, C'hadwasi, whilst the work in which this notice occurs, the *Wakhat-i-Cashmir*, was written in the time of Mohammed Shah; as was another history of the province, entitled, the *Nawadir-ol-Akhbar*. The fashion seems to have continued to a very recent date, as Ghulam Hussain notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jirana the Sultān, then governor of the province; and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alem.

The all directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the *Ayin Asheri*, by the late Mr. Gladwin, was published. The abstract then given, unfavourably excited curiosity, and stimulated inquiry, but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sacred Books authorities, was amongst the tasks his undiminished and indefatigable intellect had planned; and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heirs of a brahman, who died in Calcutta; and about the same time, or shortly afterwards, another transcript of the *Raja Taringini* was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta; and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The *Raja Taringini* has hitherto been regarded as one entire composition: it is however in fact a series of compositions, written by different authors, and at different periods; a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the *Raja Taringini of Calhana* *pradit*, the son of Champana; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of *Buvesta* and *Narindra*; the history of *Gomarda* and his three successors, by *Hala Raja*, an ascetic; of *Lana*, and his successors to *Asoca*, by *Padma Mihira*; and of *Asoca* and the four next princes, by *So Ch'havilazara*. He also cites the authority of *Nila Muni*; meaning probably the *Nila Purana*, a *purana* known only in Cashmir, the whole forming a remarkable proof of the attention bestowed by Cashmirian writers upon the history of their native country: an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the hindus. *The history of Calhana commences with the fabulous ages, and comes down to the reign of Sangrama Deva, the nephew of Huda Hani, in Sans 949, or A. D. 1077, approaching to what appears to have been his own date, Sans 1070, or A. D. 1148.*

The next work is the *Rajavali* of *Jana Raja*, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where *Calhana* stops, and is closed about the time of *Zain-ul-Ab-ul-din*, or the year of the *Hijra* 815, as we know from the next of the series.

The *Sri Jaina Raja Taringini* is the work of *Sri Vasa Pandita*, the pupil of *Jana Raja*, whose work it professes to continue, so as to form with it, and the history of *Calhana*, a complete record of the kingdom of Cashmir. It begins with *Zain-ul-Ab-ul-din*, whose name the unprepared reader would scarcely recognise, in its Nagari transcription of *Sri Jaina Ojibabha Dina*, and closes with the accession of *Fateh Shah*, in the year of the *Hijra* 882 or A. D. 1477. The name which the author has chosen to give his work of *Jaina Taringini*, has led to a very mistaken notion of its character; it has been included amongst the productions of Jain literature, whilst in truth the author is an orthodox worshipper of *Siva*, and evidently intends the epithet he has adopted as complimentary to the memory of *Zain-ul-Ab-ul-din*, a prince who was a great friend to his Hindu subjects, and a liberal patron of Hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of *Raja Taringini*, was written in the time of *Asher*, expressly to continue to the latest date, the production of the author's predecessors, and to bring the history down to the time at which *Cashmir* became a province of *Asher's* empire. It begins accordingly where *Sri Vasa* ended, or with *Fateh Shah*, and closes with *Naseh Shah*; the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during *Humayun's* retreat into *Fergha*. The work is called the *Rajavali Patana*, and is the production of *Panja* or *Pragna Bhutta*.

Of the works thus described, the manuscript of Mr. Speke, containing the compositions of *Calhana* and *Sri Vasa*, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of *Panja Bhutta*, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made; and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of *Jana Raja*; and but one of them, the transcript of Mr. Colebrooke's manuscript, has the third part or section of *Calhana's* history. *The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable.* The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of *Abulhasi*, and in the Mohammedan or Persian histories which I have been able to procure."

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the *Rajā Taranginī* is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct; and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gouarda the third, which, as I have previously explained, is established according to the chronology of the text. Gouarda the third lived, according to *Calhana* *quodis*, 3230 years before the year Saca 1070, or A. D. 1148, and consequently his accession is placed A. C. 1182; the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1035, or about 120 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahmud's invasions, and the introduction of a Prithivi Pa'ta, who is very possibly the same with the Pithura Pa'ta of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gouarda the third is not less than 796 years; the date arrived at by this recession being A. C. 388, while the text gives A. C. 1182; and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1048 years. The respective dates being, text A. C. 3714, and adjusted epoch A. C. 2666.

In Colonel Tod's superb publication, "*The Annals of Rajasthan*," the whole of the above data are reconsidered in reference to the Hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful decyphering of inscriptions, and the discovery of a new era, (the *Balishhi*) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's preface to his translations of the historical dramas—the *Mudra Rakhshasa*, and the *Ratnavali*; to both which I shall have to refer, in commenting on the chapters of the *Mahāwanso*, which embrace the periods during which the events represented on these Hindu plays occurred.

I believe, I have now adverted to the principal published notices of Hindu literature, in reference to continuous Hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—That there does not now exist an authentic, connected, and chronologically correct Hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the Hindu faith is based.

* I have ventured to suggest in an article in the *Journal of the Asiatic Society* for September 1835, that this anachronism amounts to about 1177 instead of 796 years.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of Northern India, we could hardly fail in the circumstances of this inscription, even if it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the names also of the prince and his immediate progenitors: and in accordance with the above mentioned account, while we find his dethroned ancestors, his grandfather and great grandfather, designated only by the honorific epithet *Mahā-rāja*, which would characterize their royal descent and rights—the king himself (*SAMUDRAGUPTA*) and his father are distinguished by the title of *Mahā-rāja-Adhi-rāja*, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named *CHANDRAGUPTA*, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son.

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is far from being an uncommon one) with a celebrated prince so called, the only one in whom the Persian and the Greek histories meet, the *CHANDRAGUPTA* or *SANDRACOPTUS*, to whom *SELEUCUS NICATOR* sent the able ambassador, from whom *STRABO*, *ARRIAN*, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disused as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription: he might imagine he read there the restoration of the asserted genuine line of *NANDA* in the person of *CHANDRAGUPTA*, and the destruction of the nine usurpers of his throne: and in what the inscription, line 16, tells of the guardian *GIRI-KALKA-NAKA-SYAMI*, he might trace the exploits of *CHANDRAGUPTA*'s wily brahman counsellor *CHA'NAEYA*, so graphically described in the historical play called the *Mudra-Rāsasa*, in levying troops for his master, and counterplotting all the schemes of his adversaries

able minister RA'XASA, until he recovered the throne: nay the assistance of that RA'XASA himself, who from an enemy was turned to a faithful friend, might be supposed to be given *with his name* in line 10 of the inscription. And the discrepancy of all the other names besides these two; viz. of CHANDRAGUPTA's son, father, grandfather, and guardian minister, to none of whom do the known Puranic histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Xattriya Râjas of India, the CHANDRAGUPTA of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Xattriyas, (being, like the family of the Nandas, of the inferior caste of Sudras, as the Greek accounts unite with the Purânas in respecting him,) would rather find his place among the high-born princes of Magadha whose throne he occupied, who were children of the moon: and so he is in fact enumerated, together with all the rest who reigned at Pataliputra or Palibothra, in the royal genealogies of the Hindus. It is not therefore among the descendants or successors of CURU, whether reigning (like those Magadha princes) at Patna, or at Delhi, that we must look for the subject of the Allahabad inscription; but if I mistake not, in a much nearer kingdom, that of Canyâubja or Canouje.

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Pâli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Mahâwanso, that the Mûriyan was a branch of the Sâkyan dynasty, who were the descendants of Ikswakû, of the solar line: though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Mûriya of that family, and lost his life with his kingdom: his queen, who was then pregnant, fled with her brothers to Pataliputta (where Chandragupta was born) to seek protection from their relations the Nandas, whose grandfather, Susunigo, was the issue of a Lichchawi râja, by a "nagarasôbhini,"—one of the Aspasiâs of Râjagaha: he married the daughter of the eldest of these maternal uncles, who were of the Lichchawi line: the issue of that princess would hence appropriately enough be termed "maternal grandson of Lichchawi:" and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the râjas whose names are inscribed, to the title *Mahâ râja Adhi-râja*." Dr. Mill thus translates the 26th line of the inscription.

"Of him who is also maternal grandson of LICHCHAWI, conceived in the great goddess-like CUMARA-DEWI, the great king, the supreme monarch SAMUDRA GUPTA, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to INDRA, chief of the gods;—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal's objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusâro of Pâli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahâwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammasôko, a similar epithet is applied to his empire.

The amended rules of grammar have been formed into memorial verses by Bhartri-hari, whose metrical aphorisms, entitled *Caṭikā*, have almost equal authority with the precepts of Pāṇini, and emendations of Cāṭyāyana. If the popular traditions concerning Bhartri-hari be well founded, he lived in the century preceding the Christian era; for he is supposed to be the same with the brother of Viṣṇuśekhara, and the period when this prince reigned at Ujjayini is determined by the date of the *Samvat era*.*

It can be no matter of surprise, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Māgadhī with Apabhraṃśa, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama," that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanskrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prākrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the hindu philologists, which imputes this inferiority to the Māgadhī language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Māgadhī from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prākrit generally, and the Māgadhī in particular; yet, in his introduction to "the Drama of Vikrama and Urvashi, one of the three plays attributed to Kālidāsa" he bears the following decided testimony in its favour:—

"The richness of the Prākrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language: and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanskrit must have been highly cultivated long before the play was written, and this might lead us to doubt whether the composition can bear as remote a date as the reign of Viśvamanu (380 B.C.). It is yet rather uncertain whether the classical language of hindu literature had at that time reached so high a polish as appears in the present drama; and still less, therefore, could the descendants have been exquisitely refined. If the parent was comparatively rude. We can scarcely conceive that the cultivation of Prākrit preceded that of Sanskrit, when we advert to the principles on which the former seems to be evolved from the latter; but it must be confessed that the relation between Sanskrit and Prākrit has been hitherto very imperfectly investigated, and is yet far from being understood."

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Māgadhī language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Pāli on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Pāli language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

"Et d'abord on peut se demander quel est le caractère de la langue pālie? Jusqu'à quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanscrit? Dans quelle contrée a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans

les pays dont le bouddhisme est la loi religieuse? Le pâli diffère-t-il suivant les diverses contrées où il domine comme langue sacrée, où bien est-il partout uniformément et invariablement le même? Enfin, le pâli présente-t-il quelques analogies avec les dialectes dérivés de la même source qui lui, et, s'il en présente, de quelle nature sont-elles? On conçoit sans peine que le seul moyen d'essayer de résoudre de pareilles questions, est de donner une analyse exacte de la structure grammaticale du pâli : c'est ce que nous allons tenter de faire; mais, avant que nous commençons, qu'on nous permette quelques remarques sur les matériaux et les sources, où nous avons puiser la connaissance de cette langue.

Il y a deux moyens d'arriver à la connaissance d'un idiome auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions littéraires : c'est de l'apprendre, dans les grammaires originales, *c'est-à-dire*, aller de l'inconnu au plus connu, ou d'en obtenir la connaissance des livres et de la littérature même. Les secours de la première espèce existent pour le pâli, au moins Leyden affirme-t-il qu'on possède à Ceylan quelques vocabulaires et grammaires de cette langue, et Janssén donne en effet le titre de plusieurs ouvrages de ce genre, dans son *Mémorial* cité plus haut. Pour nous, ce secours nous a complètement manqué; il nous a donc fallu faire la grammaire nous-mêmes, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu'extrêmement intermédiaires sous un autre rapport, se sont malheureusement trouvés les moins propres à faciliter un pareil travail. On verra par les notices que nous avons données dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presque exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il reproduit constamment, avec le retour des mêmes formules, la monotone répétition des mêmes inflexions grammaticales. Il eût été à désirer que nous eussions pu consulter un plus grand nombre d'ouvrages historiques, qui nous eussent donné une grande variété de mots et de formes, et c'est pour n'avoir pas eu ce secours que nous n'avons pu déterminer l'étendue réelle de la conjugaison pâli.

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Pali afforded, than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Telfrey, of the Ceylon civil service, projected the translation of the most practical and condensed Pali Grammar extant in Ceylon, called the *Balāvatāro*, and of Moggallāna's Pali vocabulary, both which, as well as the Singhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the *Balāvatāro*, and on the Pali historical work I have now attempted to give to the public, the claims both of the Pali language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Pali grammar noticed in the literature of Ceylon, is that of Kachchāyano. It is not now extant. The several works which pass under the name of Kachchāyano's grammar, are compilations from, or revisions of, the original; made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the *Balāvatāro*.

The oldest version of the compilation from Kachchāyano's grammar is acknowledged to be the *Rūpaiddhī*. I quote three passages; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the Daksina, while buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily established the interesting and important point that Kachchāyano,* whose identity, Mr. Colebrooke says in his essay, is

* *Caryakya*.

"Bhagwā (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz. priests and priestesses, male and female lay societies:)—opening his sacred mouth, like unto a flower expanding under the genial influence of Buri's rays, and pouring forth a stream of eloquence like unto that of Brahmo,—said: 'My disciples! the profoundly wise Sāriputto is competent to spread abroad the tidings of the wisdom (contained in my religion) by me having proclaimed of me that:—'To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted; let the water in the great ocean be measured; let the particles of matter in the great earth be numbered; as well as by his various other discourses.'

"It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Sāriputto. By the Achāryas also the wisdom of Sāriputto has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathāgato, this important task to me,—in the same manner that a Chakravartī raja confers on an eldest son, who is capable of sustaining the weight of empire, the office of Parīkshyaka. I must therefore render unto Tathāgato a service equivalent to the honor conferred. Bhagwā has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagwā has vouchsafed to propose."

"This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanskrit and other languages, will, with facility, acquire, by conformity to the rules of grammar promulgated by Tathāgato, the knowledge of the word of Buddho." Thus the thirō Mahākachchā'yamo, who is here (in this work) called simply Kachchā'yamo, setting forth his qualification; pursuant to the declaration of Buddho, that "none is represented by letters," composed the grammatical work called *Niruttipātaka*.*

There are several other editions or revisions of Kachchā'yamo's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the *Puyōghasiddhi* alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

"Sā Māgadhi; māla bhasā, narāyagādi kappikā, brahmadūchhasuttalāpā, Sambuddhāchāpi ādāre."

From these different grammars, the *Bālāwātīro*, translated by the Rev. Mr. Clough, was compiled. The last Pāli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the *Abhidhānappadīpikā*, a translation of which is annexed to Mr. Clough's grammar. The Pāli copy in my possession was compiled by one Moggallāno, at the Jēto vihāro, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Palatthinaguro, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit *Amerakōsha*; which is also extant in Ceylon. There is also another series of grammars called the *Moggallāno*, deriving their name from the author of the *Abhidhānappadīpikā*, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Pāli or Māgadhi language had already attained the refinement it now possesses, at the time of Gōtamo Buddho's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the *Bālāwātīro*, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Pāli, as facile as the attainment of Latin.

* Another name for the *Rāpusiddhi*.

In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Pāli buddhistical annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived;—as it is opposed, in many essential respects, to the views entertained by several eminent orientalistes who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddha and the advent of his successor, two periods are represented to intervene:—the first is called the *buddhāntara* or *buddhōpado*, being the interval between the manifestation of one Buddha and the epoch when his religion becomes extinct. The age in which we now live is the *buddhōpado* of Gôtama. His religion was destined to endure 5000 years; of which 2300 have now passed away (A. D. 1837) since his death, and 2620 are yet to come. The second is the *abuddhōpado*, or the term between the epochs when the religion revealed by one Buddha becomes extinct, and another Buddha appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an *abuddhōpado*; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddha become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the *Pitakattaya*, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Gôtama*. While in the hindu literature there appears to be no such limitation; in as much as professor Wilson in his analysis of the *Purānas*, from which (excepting the *Rāja Taringini*) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that their fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to A. C. 568, when prince Siddhata attained buddhahood, in the character of Gôtama Buddha.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, *anterior to Gôtama's advent*, are based on his revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Gôtama, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayudero thero, the kinsman of Watagāmini, who reigned from A. C. 104 to A. C. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in these four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data, in as far as they subserve the chronological, biographical, and geographical, ends of history.

Góttamo Buddha, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in a. c. 588, in the fifteenth year of the reign of Bimbisáro, sovereign of Mágadha (who became a convert to buddhism); and died in a. c. 543, in the eighth year of the reign of Ajátasatto, the son of the preceding monarch. These revelations are stated to have been orally pronounced in Páli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pítakattaya," or the three Pítakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winéyo, Abhidhammo, and Sutto pítako.

At the demise of Góttamo, Mahákassapo was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddha had terminated. For the suppression of this schism, and for asserting the authenticity of the Pítakattaya, the first "Dhammasangiti," or convocation on religion, was held at Rájagaha, the capital of Ajátasatto, in a. c. 543. The schism was suppressed, and the authenticity of the Pítakattaya in Páli was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathá" on the Pítakattaya, were also delivered.

In a. c. 443, at the lapse of a century from Góttamo's death, the second Dhammasangiti was held, in the tenth year of the reign of Kálásóko, at Wésáli, for the suppression of a heresy raised by certain priests natives of Wajji, resident in that city. The hierarch was the venerable Sabbakámi; and under his direction, Réwato conducted the convocation. The authority of the Pítakattaya was again vindicated; and the Atthakathá, delivered on that occasion, serve to develop the history of buddhism for the interval which had elapsed since the last convocation.

In a. c. 309, in the eighteenth year of the reign of Dhammásoko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Pátalipura; Meggaliputtatisso being then the hierarch.

In the ensuing analysis of the Maháwanso, will be found references to the portions of the Pítakattaya and Atthakathá, in which detailed accounts of these convocations may be found.

In a. c. 307, the thero Mahindo, the son of the emperor Dhammásoko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Déwánanpiyatisso, was converted to buddhism, and several members of his family were ordained priests. Many wiháras were founded by this monarch in this island, of which the Maháwiháro at Anurádhapura, was the principal. His minister Dighasandano built the pariwéno, or college, called after himself, Dighasanda-sérápati-pariwéno, which, as well as the royal incumbencies, were bestowed on Mahindo.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance, will prevail in the island, were uninterruptedly kept up, as will be seen by the ensuing pages.

The Pítakattaya, as well as Atthakathá propounded up to the period of the third convocation in India, were brought to Ceylon by Mahindo, who promulgated them, orally, here;—the Pítakattaya in Páli, and the Atthakathá in Singhalése, together with additional Atthakathá of his own. His inspired disciples, and his successors, continued to propound them, also orally, till the age of inspiration passed away; which took place in this island (as already stated) in the reign of Wattagámini, between a. c. 104 and a. c. 76. They were then embodied into books; the text in the Páli, and the commentaries in the Singhalése language. The event is thus recorded in the thirty third chapter of the Maháwanso p. 207.

The profoundly wise (inspired) priests had therefore only perpetuated the text of the Pitakattaya and their Attakatha. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that religion might endure for ages, recorded the same in books.

In the reign of the rāja Mahanāma, between A. D. 410 and 432, Buddhaghōsa transposed the Singhalese Attakatha also, into Pāli. The circumstance is narrated in detail in the thirty seventh chapter of the Mahāwanso, p. 250.

This Pāli version of the Pitakattaya and of the Attakatha, is that which is extant now in Ceylon; and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source; viz. at the close of the third convocation, as stated in the twelfth chapter of the Mahāwanso: for Buddhaghōsa took his Pāli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the "essai sur le pāli par Messieurs Burnouf and Lassen;" though, at the same time, these gentlemen have drawn two erroneous inferences; first, that buddhism was originally introduced by Buddhaghōsa into Pegu; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the brāhmanas.

Passons maintenant dans la presqu'île au-delà du Gange, et cherchons-y la date de l'établissement du bouddhisme, et avec lui, du pāli et de l'écriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire singhalaise. Car, bien que les Barmans possèdent, dit-on, des livres historiques fort étendus, mal, que nous sachions, n'a encore été traduit dans aucune langue d'Europe, nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpentier, l'histoire des Barmans appelée Mahabharata (mot sans doute dérivé du sanskrit Mahabharata), rapporte que les livres et écritures païes furent apportés du Ceylan au Pegu, par un boudhisme nommé Buddhaghōsa (voix de Bouddha) l'an 346 de leur ère sacrée, c'est-à-dire, l'an 397 de la nôtre. Cette date nous donne pour le commencement de l'ère bouddhique des Barmans, l'an 543 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie singhalaise.

Il n'est pas étonnant que les habitants de la presqu'île s'accordent en ce point avec les singhalais, puisque c'est d'eux qu'ils disent avoir reçu leur culte. Il est cependant permis de remarquer que leur témoignage sert encore de confirmation à la date de la mort de Bouddha (543 ans avant J.-C.) que nous avons établie entre autres celles qui nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pegu, l'an 397 de notre ère, s'accorde également avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet, que les livres bouddhiques écrits en pāli, existaient à Ceylon, vers 407 de J.-C., ce qui ne dit pas que cette langue n'ait pu être connue antérieurement. Le pāli a donc pu rigoureusement être porté de là dans la presqu'île au-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Buddhaghōsa se rattache à l'histoire générale de l'Inde, de Bouddha dans l'Inde; car à l'époque où il a eu lieu la lutte du brāhmanisme contre le bouddhisme s'achevait par la défaite de celui-ci, et nous avons vu le dernier patriarche du culte païen quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Mahāwanso. Mahanāma, the sovereign of Ceylon at the time of Buddhaghōsa's visit, came to the throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepancy cannot be ascertained, as the date is not specified of either Buddhaghōsa's arrival at, or departure from, this island.

The subsequent portions of the Mahāwanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very

valuable collection of Pali books was brought to Ceylon, by the present chief of the cinnamon department, George Nudoris, modliar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellāla; to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattiya and Atthakathā, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and dissuatory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhas.

2. The history of the last twenty four Buddhas, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in a. c. 543.

4. The history from a. c. 543 to the age of Buddhaghosā, between a. d. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakathā of the Pitakattiya, and various Singhalese historical works, were still extant, Mahānāmo thero composed the first part of the Mahāwanso. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the book is formed. He composed also a Tikā, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tikā in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Nudoris modliar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhas, though they are farther noticed in the Tikā. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddha, to the explanation of which he devotes no less than twenty five pages of the Tikā. Without stopping to examine these comments, I proceed to his notes on the word "Mahāwanso."

"Mahāwanso" is the abbreviation of "Mahānāman wanso," the genealogy of the great. It signifies both pedigree, and subsistence from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence "Mahāwanso."

What that Mahāwanso contains (I proceed to explain). Be it known, that of these (i. e. of the aforesaid great) it illustrates the genealogy, as well of the Buddhas and of their eminently pious disciples, as of the great monarchs commencing with Mahāsammata. It is also of deep import, in as much as it narrates the visits of Buddha (to Ceylon). Hence the work is (Mahā) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my honour) listen (to this Mahāwanso).

Be it understood, that even in the (old) Atthakathā, the words "Dipartitaya sadhimakathā" are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddha, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: "I will perspicuously set forth the visits of Buddha to Ceylon; the arrival of the rule and of the law; the histories of the conventions, and of the schemes of the theros; the introduction of the religion (of Buddha) into the island; and the settlements and pedigree of the sovereigns (Wijayo)." It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source: (it is no invention of mine).

Thus the title "Mahāwanso" is adopted in imitation of the history composed by the fraternity of the Mahāwihāro (at Anurādhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sign in the Māgadhī. Whatever the matters may be, which were contained in the Atthakathā

without suppressing any part thereof, rejecting the dialect only, I compose my work in the supreme Magadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Mahāvamsa, replete with information on every subject, and comprehending the simplest detail of all important events; like unto a splendid and dazzling garland, strong with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used an analogous simile. They said, "I will celebrate the dynasties ("vamsa") perpetuated from generation to generation; illustrious from the commencement, and lauded by many bards: like unto a garland strung with every variety of flowers: do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanāmo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Mahāvamsa, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked, in this particular place, "Why, while there are Mahāvamsas composed by ancient authors in the Singhalese language, this author has written this Palapudōra-vamsa?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapudōra-vamsa; viz., that in the Mahāvamsa composed by the ancients, there is the defect, as well of prolixity, as of brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapudōra-vamsa I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty-four Buddhas, Mahanāmo comments at considerable length in his Tikā. In some instances those notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Atthakathā from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddha, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhāvamsadēśanā," one of the subdivisions of the Sūtrapitakā, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sāramando kappo," in which four Buddhas appeared. The last of them was the first of the twenty-four Buddhas above alluded to: viz.,

1. Dipankara, born at Rāmapavatinagara. His parents were Sudhēva rāja and Sumedhāya dēvi. He, as well as all the other Buddhas, attained buddhahood at Uruvelāya, now called Buddhagaya. His bo-tree was the "pipphala." Gōtamo was then a member of an illustrious brāhman family in Amaravatinagara.

The eleventh regeneration was a "Sārukappo" of one Buddha.

2. Kondanno, born at Rāmapavatinagara. Parents, Sumanda rāja and Sujatadēvi. His bo-tree, the "śālakalyāna." Gōtamo was then Wijitāwī, a cakrawatī rāja of Chandavatinagara in Majjhimadēsa.

The tenth regeneration was a "Sāramando kappo" of four Buddhas.

3. Mangalo, born at Uttarungara in Majjhimadēsa. Parents, Uttararāja and Uttaradēvi. His bo-tree, the "nāga." Gōtamo was then a brāhman named Sarachi, in the village Siribrahmanas.

4. Sumano, born at Makkhalinagara. Parents, Sudassano maharāja and Sirinādēvi. His bo-tree, the "nāga." Gōtamo was then a Nāga rāja named Atulo.

5. Rēwato, born at Sudhamavatinagara. Parents, Wipalo maharāja and Wipaladēvi. His bo-tree, the "nāga." Gōtamo was then a brāhman versed in the three vedas, at Ramavatinagara.

6. Sikkho, born at Sudhamanagara. His parents bore the name of that capital. His bo-tree, the "nāga." Gōtamo was then a brāhman named Sujāto, at Ramavati.

The ninth regeneration was a "Warukappo" of three Buddhas.

7. Anomadassi, born at Chandawatinagara. Parents, Yasaworāja and Yasodaramādēwi. His bo-tree, the "ajuna." Gótamo was then a Yakkha rāja.

8. Padumo, born at Champayanagara. Parents, Asamo maharāja and Amasādēwi. His bo-tree, the "sōnaka." Gótamo was then a lion, the king of animals.

9. Nārado, born at Dhammawatinagara. Parents, Sudhēwo maharāja and Anōpamādēwi. His bo-tree, the "sōnaka." Gótamo was then a tāpaso in the Himawanto country.

The eighth regeneration was a "Sōrakappo" of one Buddha.

10. Padumuttarō, born at Hausawatinagara. Parents, Anarulo rāja and Sujatādēwi. His bo-tree, the "salala." Gótamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhas.

11. Sumēlo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gótamo was then a native of that town, named Uttaro.

12. Sujāto, born at Sumangalanagara. Parents, Uggrato rāja and Pabbāwatidēwi. His bo-tree, the "welu." Gótamo was then a chakkawati rāja.

The sixth regeneration was a "Warukappo," of three Buddhas.

13. Piyādassi, born at Sudannanagara. Parents, Sudata maharāja and Suladdhiādēwi. His bo-tree, the "lakudha." Gótamo was then a brāhman named Kassapo, at Sīriwattānagara.

14. Atthadassi, born at Sōnanagara. Parents, Sāgara rāja and Sudassanādēwi. His bo-tree, the "champa." Gótamo was then a brāhman named Susimo.

15. Dhammādassi, born at Suranagara. Parents, Sarnamakhā rāja and Senandādēwi. His bo-tree, the "limbajāla." Gótamo was then Sakko, the supreme of dēwas.

The fifth regeneration was a "Sōrakappo," of one Buddha.

16. Siddhutho, born at Wibhāranagara. Parents, Udēm maharāja and Suphasādēwi. His bo-tree, the "kanihāni." Gótamo was a brāhman named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhas.

17. Tisso, born at Khēmānagara. Parents, Janasando rāja and Padumādēwi. His bo-tree, the "assana." Gótamo was then Sujāto rāja at Yasawatinagara.

18. Phusso, born at Kāsi. Parents, Jayasēno rāja and Siremāya dēwi. His bo-tree, the "amulaka." Gótamo was then Wjittāwi, an inferior rāja.

The third regeneration was a "Sōrakappo," of one Buddha.

19. Wipassi, born at Bandhuwatinagara. Parents bore the same name. His bo-tree, the "pātali." Gótamo was then Atulo rāja.

The last regeneration was a "Mandakappo," of two Buddhas.

20. Sikhi, born at Arunawattinagara. Parents, Arunawattirāja and Pabbāwattidēwi. His bo-tree, the "pundariko." Gótamo was then Arindamo rāja at Paribhuttanagara.

21. Wessabhi, born at Anupannanagara. Parents, Suppalittha maharāja and Yasawatidēwi. His bo-tree, the "sāla." Gótamo was then Sodassano rāja of Sarabhawatinagara.

The present regeneration is a "Mahābuddha kappo," of five Buddhas.

22. Kakusando, born at Khēmawatinagara. Parents, Aggidatto, the porahitto brāhman of Khēmā-rāja, and Wisākhā. His bo-tree, the "sirisā." Gótamo was then the aforesaid Khēmārāja.

23. Konagamano, born at Sôhrawatinagara. Parents, a brahman named Yammadatto and Uttarâ. His bo-tree, the "adumbana." Gôtamo was Pabbato râja (the mountain monarch) at Mithila.

24. Kampo, born at Bâramasinagara. Parents, the brahman Bekhimadatto and Dhanawati. His bo-tree, the "nigrodha." Gôtamo was a brahman named Jôtipâlo at Wappulla.

Gôtamo is the Buddha of the present system, and Mettêyya is still to appear, to complete the number of the present "Mahâbudda kappo."

The Buddhas of this kappo, Gôtamo excepted, are represented to have appeared in the long period which intervened between the reigns of Nêru and Makhâdêva. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an "aluddhotpâdo," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of such supreme Buddha. The Mahâwanso does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattaya and the Atthakathâ do contain lists of the names of all the râjas of the smaller, and of the initial râjas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tika explains that the name Urawêlâya,—the present Buddhagaya, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from "Ura" (sands) and "wêlâyâ" (mounds or waves); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridipo is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and Little Boons. But no speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Mahiyangano, the spot on which Buddha alighted in his first visit to Ceylon, is the present post of Bantenna, where the dagôla completed by Dutthagâmini still stands. Sêlasumana, or Sumanakûta, is Adam's peak. The position of Nâgadipo, the scene of Buddha's second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddha's foot on Adam's peak; the dagôla constructed at Kalyâni, near Colombo; as well as the several dagôlas built at Anurâdhapura, and at Dhigawâpi, and the bo-tree subsequently planted at Anurâdhapura; together with the numerous inscriptions,—the more modern of which alone have yet been deciphered,—are all still surviving and unobliterated evidences confirmatory of Gôtamo's three visits to Ceylon.

In opening the second chapter, Mainanâmo supplies detailed data touching several of Gôtamo's incarnations, prior to his manifestation in the person of Mahâsammato, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opapâdo*," or apparitional birth, with the hindu scheme of the origination of the solar race.

At the close of that existence (in the Buddhist world) he was regenerated a man, at the commencement of his existence, by the process of "samskara." From the circumstance of mankind being then afflicted with unnumbered miseries, resulting from the uncontrolled state of the sinful passions which had been engendered, as well as from the consternation excited by the murder, violence, and rapine produced by a condition of anarchy, a deity manifested itself among men to free subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddha elect). "O great man! from henceforth it belongs to thee to provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "Mahāsammāsa," "the great elect."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahāsammāsa,—they are still only abridged and insulated notes deduced (as already noticed) from the Pīṭakuttaya and the Aṭṭhakathā; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however of Mahānāma's general rigid adherence to the data from which his history is compiled, I may here advert to one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty-eight kings mentioned in the 6th verse: "In the Aṭṭhakathā composed by the Uttanawellāro priests, omitting Chāṭiyo, the son of Upacharako, and representing Muchalo to be the son of Upacharako, it is stated that there were only twenty-seven rājas, whose existence extended to an aṃkya of years."

In reference to these genealogies, I shall now only adduce the following extracts from the Tika, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkako, (Iskavaku of the Hindus) and of his descendants, as well as the derivation of the royal patronymic "Sakya,"—to which no clue could be obtained in Hindu annals; but which is nearly identical with the account extracted by Mr. Courtes de Koros from the Tibetan "Kāhyur," and published in the Bengal Asiatic Journal of August, 1833.

These sixteen capitals were,—Kundava, Ayādhāpata, Bīrasast, Kapala, Hatthipura, Kācchakha, Wajjivattā, Madhura, Aślāpura, Indrapatta, Kāmmāhi, Kāmmāghāha, Roja, Champa, Mithila, Rājagaha, Takasasila, Kāmmā, Tamalīti.

The eldest son of Okkako was Okkakkumpha. The portion of the royal dynasty from Okkakkumpha to Sudhādhama, (the father of Gotama Buddha) who reigned at Kapala, was called the Okkako dynasty. Okkako had two consorts, named Hatthā, Chittā, Janta, Kāṭhi, and Wācchā. Each had a retinue of five hundred females. The eldest had four sons, named, Okkakkumpha, Kācchakha, Hatthakha, and Nipura; and two daughters, Pivā, Sāpiyā, Anandā, Sānandā, and Wiyānandā. After giving birth to these four children she died, and the rāja then raised a lovely and youthful princess to the station of queen consort. She had a son named Janta, bearing also his father's title. This infant on the fifth day after his nativity was presented to the rāja, sumptuously clad. The delighted monarch promised to grant any prayer of her's (his mother) the weight of gold. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: "Thou art not, dost thou seek to destroy my (other) children?" She, however, taking every private opportunity of belittling her success on him, and reproaching him at the same time, with "Kāya! it is unworthy of thee to utter an untruth," continued to importune him. At last, the king, smothering his rage, thus addressed her: "My beloved, in an unguarded moment, on first seeing your younger brother Janta, I committed myself in a promise, to his mother. She relies upon my resuming, in fulfillment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire; taking these, as well as a military force of elephants, horses, and chariots, depart. On my demise, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied: "Beloved parent, grant us forgiveness for any fault (we may have committed)." Receiving the blessing of the rāja, as well as of the other members of the court, and taking with them their attendants who had also prepared to depart,—having announced their intention to the king in these words, "We accompany our brethren,"—they quitted the capital with their army, composed of its four constituent books. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause, and accompanied them in their exile.

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished scholar; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the raja Nāgabhata deposed him, he was inaugurated monarch, by the title of *Samudra tika*.

In the tenth year of the reign of Kātsuko, the son and successor of Samudra, a century had elapsed from the death of Gōtomo, and the second convocation on religion was then held, under that monarch's auspices, who was a Buddhist, at Wadli;—his own capital being Papphapura. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The *Tika* contains some important comments on the "schism" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I shall proceed with the translation of the notes on the Nandas, and on Chandagutta and his minister Chāmalaka. I regret that want of space prevents my printing the text of these valuable notes. I have endeavoured to make the translation as strictly literal as the peculiarities of the two languages would admit.

Subsequent to Kātsuko, who patronised those who held the second convocation, the royal line is stated to have consisted of twelve monarchs in the reign of Dhamma-soka, when they (the priests) held the third convocation. Kātsuko's own sons were ten brothers. Their names are specified in the *Attakatha*. The appellation of "the nine Nandas" originates in nine of them bearing that patronymic title.

The *Attakatha* of the Uttamasiha's priests sets forth that the eldest of them was of an extraction (consequently) not allied (allied) to the royal family; and that he dwelt in one of the provinces: It gives also the history of the same line. I shall will give their history succinctly, but without prejudice to its personality.

In *abeyatana*, during the conjoint administration of the (nine) sons of Kātsuko, a certain provincial governor assumed the character of a marauder, and raising a considerable force, was laying the country waste by pillage. His people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were leading the predatory life having employed a daring, powerful, and enterprising individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired:—By what means do you find your livelihood? "Then, slave," (they replied) "we are not men who submit to the toils of tillage, or cattle rearing. By a plundering propensity like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverages, we pass our life joyfully in feasting and drinking." On being told this, he thought:—This mode of life of these thieves is surely excellent: shall I, also, joining them, lead a similar life? and then said, "I also will join you, I will become a confederate of yours. Admitting me among you, take me (in your marauding excursions)." They replying, "admit," received him among them.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and bearing him with a sword, put him to death. The robbers dispersing in all directions repaired to, and reassembled in, the wilderness. Discovering that he (their leader) had been slain; and saying, "In his death the extinction of our prosperity is evident: having been deprived of him, under whose control was the sacking of villages he carried on? even to this hour here is dependent: thus our ruin and destruction are inevitable." They resigned themselves to desponding grief. The individual above mentioned, approaching them, asked: "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our (illego socks)," "In that case, my friends, (said he) ye need not make yourselves unhappy; if there be no other person able to undertake that post, I can myself perform it for you: from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "we'll do," and embraced on him the post of chief.

From that period proclaiming himself to be Nanda, and adopting the course followed formerly (by his predecessor), he wandered about pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them:—"My men! this is not a career in which valiant men should be engaged: it is not worthy of such as we are, this course is only befitting base

vrāchas. What advantage is there in persevering in this career, let us aim at supreme sovereignty?" They assented. On having received their acquiescence, attended by his troops and equipped for war, he attacked a provincial town, calling upon (its inhabitants) either to acknowledge him sovereign, or to give him battle. They on receiving this demand, all assembled, and having duly weighed the message, by sending an appropriate answer, formed a treaty of alliance with them. By this means reducing under his authority the people of Gandhara in great numbers, he finally attacked Pataliputta (the capital of the Indian empire), and, murthering the sovereign, died there a short time afterwards, while governing the empire.

His brothers next succeeded to the empire in the order of their seniority. They altogether reigned twenty-two years. It was on this account that (in the Mahābhārata) it is said that there were nine Nandas.

These nine youngest brothers were called Dhana-nanda, from his being addicted to hoarding treasure. As soon as he was inaugurated, mounted by soldiers dressed in white, he resolved within himself: "It is proper that I should devote myself to hoarding treasure;" and collecting silver to the amount of eighty kotis, and superintending the transport thereof himself, and, regarding to the banks of the Ganges,—by means of a barrier constructed of branches and leaves interrupting the course of the south stream, and forming a crest, he diverted its waters into a different channel, and in a rock in the bed of the river having caused a great excavation, as he made, he buried the treasure there. Over this once he laid a layer of stones, and to prevent the absorption of water, placed mud on it. Over that again he laid another layer of stones, and, placing a mass of golden sand (over it), which made it like a solid rock, he restored the river to its former course. Laying down during that labour, wood, iron, gems, trees, and stones, he amassed further treasures, which he disposed of secretly. It is said that he died miserably. On this account we call this ninth brother of theirs, as he personally devoted himself to the hoarding of treasure, "Dhana-nanda."

The appellation of "Mahānandagupta" is derived from the misapplied circumstances under which their capital, which obtained the name of Patala, was called his residence.

While Buddha yet lived, Hindu by the misfortune produced by the war of (prince) Wihulakho, certain members of the Sakya line retreating to Himavanta, discovered a delightful and beautiful location, well watered, and situated in the midst of a forest of lofty be and other trees. Influenced by the desire of settling there, they founded a town at a place where several great roads met, surrounded by durable ramparts, having gates of defence therein, and embellished with delightful gardens and pleasure gardens. Moreover that city having a row of buildings covered with tiles, which were arranged in the pattern of the plumage of a peacock's neck, and as it resounded with the notes of flocks of "kondha" and "mureeta" (two birds) it was so called. From this circumstance these Sakya heads of this town, and their children and descendants, were removed throughout Jambudīpa by the title of "Mūrya." From this time that dynasty has been called the Mūrya dynasty.

After a few isolated remarks, the Tika thus proceeds in its account of Chinakko and Chandagutta.

It is proper that, in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, *Whom did this Chinakko dwell?* Whose son was he? I answer, He lived at the city of Takkaśila. He was the son of a certain brahman at that place, and a man who had achieved the knowledge of the three vēdas; could rehearse the vēdas; skilled in stratagems; and dexterous in intrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of serving the chhatta.

On a certain occasion approaching his mother, who was weeping, he inquired: "My dear mother! why dost thou weep?" On being answered by her: "My child, thou art gifted to serve a chhatta. Do not, my boy, endeavour, by raising the chhatta, to become a sovereign. Princes every where are unstable in their attachments. Thou, also, my child, wilt forget the affection thou owest me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed: "My mother, what is that gift that I possess? On what part of my person is it indicated?" and on her replying, "My dear, on thy teeth," smacking his own teeth, and becoming "Kaulibaddito" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the filial protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to marry comeliness.*

In his quest of disputation, repairing to Poppasara, the capital of the monarch Dhana-nanda,—who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offerings in the midst of his palace, and was making

* Hence his name "Kautilya" in the Hindu authorities.

an offering to the chief of the brahmins worth a hundred kōtis, and to the most junior brahmin an offering worth a lac—this brahmin (Chāṁkko) entered the said apartment, and taking possession of the seat of the chief brahmin, sat himself down in that shrine-hall.

At that instant Dhama-nando himself,—decked in regal attire, and attended by many thousands of “śwaka” (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the dēvās, himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tunic,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, behold the brahmin Chāṁkko seated. On seeing him, this thought occurred to him (Nando): “Surely it cannot be proper that he should assume the seat of the chief brahmin.” Becoming displeased with him, he then evinced his displeasure. He inquired: “Who art thou, that thou hast taken the seat of the chief brahmin?” and being answered (simply), “It is I,” “Cust from hence this crippled brahmin; allow him not to be seated,” exclaimed (Nando) and although the courtiers again and again implored of him, saying, “Dēva! let it not be so done by a person prepared to make offerings as thou art; extend thy forgiveness to this brahmin,” he insisted upon his ejection. On the courtiers approaching (Chāṁkko) and saying, “Acha’riya! we come, by the command of the rāja, to remove thee from hence; but incapable of uttering the words ‘Acha’riya depart hence,’ we now stand before thee amazed,” enraged against him (Nando), rising from his seat to depart, he snapt under his brahmanical eard, and dashed down his jug on the threshold; and thus invoking malediction, “Kings are impious; may this whole earth, bounded by the four oceans, withhold its gifts from Nando,” he departed. On his rallying out, the officers reported this proceeding to the rāja. The king, furious with indignation, roared, “Catch, catch the slave.” The fugitive stripping himself naked, and assuming the character of an ajwaka, and running into the centre of the palace, concealed himself in an unfrequented place, at the Saṁkha’ratha’raṁ. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pahlava,* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince’s) mother for the key of the passage. Opening the door with the utmost secrecy, and slipping with the prince out of that passage, they fled to the wilderness of Wajjila†

While dwelling there, with the view of raising resources, he converted (by robbing) each kaha’pāna into eight, and amassed eighty kōtis of kaha’pāna. Having hoarded this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power; and met with the abandoned prince of the Mōrīya dynasty called Chandaḡutta.

The mother, the queen consort of the emperor of Mōrīya-ugara, the city before mentioned, was pregnant at the time that a certain powerful provincial rāja conquered that kingdom, and put the Mōrīya king to death. In her anxiety to preserve the child in her womb, departing for the capital of Puppalsura, under the protection of her elder brothers and under disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the dēvās, she placed him in a vase, and deposited him at the door of a cattle pen. A bull named Chando‡ stationed himself by him, to protect him; in the same manner that prince Ghōṣa, by the interposition of the dēvātā, was watched over by a bull. In the same manner, also, that the herdsmen in the instance of that prince Ghōṣa repaired to the spot where that bull planted himself, a herdsmen, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chandaḡ, he called him “Chandaḡutta,” and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdsmen, becoming acquainted with, and attached to him, taking him from (the herdsmen) to his own dwelling, established him there. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called “the game of royalty.” He himself was named rāja; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king’s household; and others, outlaws or robbers. Having thus constituted a court of justice, he sat in judgment. On culprits being brought up, regularly

* Parawattī of the Hindus.

† From a round white mark on his forehead, like a moon.

impeaching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying, "Dewo! we have no axes," he answered: "It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe, the hands and feet were lopped off. On the same person commanding, "Let them be re-united," the hands and feet were restored to their former condition.

Chānakkā happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand kahīpanā, he applied for him, saying, "I will teach your son every accomplishment; consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a luo.

The discovery of this person is thus stated (in the former works): "He discovered this prince descended from the Mauryan line."

He (Chānakkā) invested prince Pabbato, also, with a similar woollen cord. While these youths were living with him, each had a dream which they separately imparted to him. As soon as he heard each (dream), he knew that of these prince Pabbato would not attain royalty; and that Chandagutto would, without loss of time, become paramount monarch in Jambudīpa. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a brahmanical disputation; retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Achāriya awaking first, rose; and for the purpose of putting prince Pabbato's qualifications to the test, giving him a sword, and telling him: "Bring me the woollen thread on Chandagutto's neck, without either cutting or untying it," sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He enquiring to the spot where Pabbato was sleeping, and considering how it was to be effected, decided: "There is no other way of doing it; it can only be got possession of, by cutting his head off." Accordingly chopping his head off, and bringing away the woollen thread, presented himself to the brahman, who received him in profound silence. Pleased with him, however, on account of this exploit, he rendered him in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding: "From henceforth this individual is capable of forming and controlling an army," and repairing to the spot where his treasure was buried, and taking possession of, and employing it; and enlisting fugitives from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Chānakkā and Chandagutto's) warfare, the population rose en masse, and surrounding them, and bowing their army with their weapons, vanquished them. Dispensing, they re-united in the wilderness; and consulting together, they thus decided: "As yet no advantage has resulted from war; relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thenceforth, in disguise, they travelled about the country. While thus roaming about, after sunset retiring to some town, or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some "appalapāwa" (pancakes) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked: "This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom." On his inquiring: "Mother, why, what am I doing; and what has Chandagutto done?" "Then, my boy, (said she,) throwing away the outside of the cake, eat the middle only. Chandagutto also in his ambition to be a monarch, without smothering the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising, closed in upon him, from the frontiers to the centre, and destroyed his army. That was his folly."

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After a respite, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Pāṭliputtā and putting Dhana-mundo to death, they seized that sovereignty.

Although this had been brought about, Chānakkā did not at once raise Chandagutto to the throne; but for the purpose of discovering Dhana-mundo's hidden treasure, sent for a certain fisherman (of the river); and deluding him with the promise of

raising the dharmas for him, and having secured the hidden treasure: within a month from that date, putting him also to death, inaugurated Chandagutto's monarchy.

Hence the expression (in the Mahāvamsa) "a descendant of the dynasty of Marayan sovereigns;" as well as the expression "installed in the sovereignty." All the particulars connected with Chandagutta, both before his installation and after, are recorded in the Atthakāthā of the Uttaravāsiya gāthas. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perpetuity.

His (Chandagutta's) son was Bindusara. After his father had assumed the administration, (the said father) sent for a former acquaintance of his, a Jātīlan, named Maniyatappa, and conferred a commission on him. "My friend, (said he) do thou restore order into the country; suppressing the lawless proceedings that prevail." His replying "addha" and accepting the commission, by his judicious measures, reduced the country to order.

Chāṇakya, determined that to Chandagutta—a monarch, who by the instrumentality of him (the aforesaid Maniyatappa) had conferred the blessings of peace on the country, by exterminating manuders who were like unto thorns (in a cultivated land)—no calamity should befall from poison, decided on having his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest particle possible, and gradually increasing the dose, by mixing poison in his food and beverages, he (at last) fed him on poison; at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the raja's mother to Pāṇḍyapura." Chandagutta wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, Chāṇakya on a certain day having prepared the monarch's repast sent it to him; himself accidentally remaining behind for a moment. On regulating himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal;" and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the raja's presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don't swallow it," with his sword he struck her head off; and then ripping open her womb, extracted the child with his hand, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be reared by them, on conferring a name on him—in reference to a spot (Bindu) which the blood of the goats had left—he was called Bindusara.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not Nanda's, as stated in the hindu authorities, but Chandagutta's, by a yakṣho named Dēvagabha. The imposture was detected by Chandagutta's prohibita brāhman; and Bindusara with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the Tika, contains the personal history of Nigrodho, as well as of Asoko, who was converted by the former to the buddhistical creed.

This Nigrodho, where did he dwell? Whose son was he? To answer the inquiry of the scriptural, (the Mahāvamsa has stated) "This royal youth was the son of prince Samana, the eldest of all the sons of Bindusara." From the circumstance of their having been intimate in a former existence (as dealers in honey), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, Asoko quitted the kingdom of Ujjeni, which had been conferred on him by his father, and hastening to Pāṇḍyapura, established at once his authority over the capital. As soon as his sire expired, putting to death his brother Samana, the father of Nigrodho, in the capital, he there usurped the sovereignty without meeting with any opposition. He came from Ujjeni, on receiving a letter of recall from his father, who was bed-ridden. In his (Bindusara's) apprehension, arising from a rumour which had prevailed that he (Asoko) would murder his own father, and being therefore distrustful of employing him at a distance from him, he had (previously) established him in Ujjeni, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of Mahinda and other sons and daughters, on the receipt of a leaf (letter) sent by the ministers, stating that his father was on his death bed, without stopping any where, he hastened to Pāṇḍyapura, and rushing straight to the royal apartment, presented himself to his parent. On his (father's)

death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asoko's conversion—the history of Moggaliputtasso, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the *Tika* throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahanamo abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lanka, in continuation of the visits of Buddho, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the *Tika*, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahinda, who was selected for, and sent on, that mission, by his preceptor Moggaliputta, who was bent on establishing the religion of Buddho in the different countries (of Jambudipo) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in aforetime, by the supreme Buddho; and which had been rendered habitable from the very day on which Bhagawa attained parinibbhan.

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Dewanampiyatisso, (Mahindo) arrived. Therefore (the Mahawanso) arresting the narrative of the history (of Jambudipo) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words: "In the land of Wangu, in the capital of Wangu &c."

The *Tika* adds nothing to the information contained in the Mahawanso, as to the fabulous origin of the Sihala dynasty. There are two notes on the first verse, on the words "*Wangsen*" and "*pure*," which should have informed us fully as to the geographical position of the country, and the age in which the Wangu princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named Wangu. The country in which they dwelt becoming powerful, it was called "Wangu," from their appellation.

The word "*pure*" "formerly," signifies anterior to Bhagawa becoming Buddho.

All that can be safely advanced in regard to the contents of the sixth chapter is that Wijayo was descended, through the male branch, from the rajas of Wangu (Bengal proper), and, through the female line, from the royal family of Kalinga (Northern Circars); that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with some obscure individual named *Siko* (which word signifies "a lion"); that their son *Sihadhu* put his own father to death, and, established himself in *Lala*, a subdivision of Magadha, the capital of which was *Sihapura*, probably the modern *Singhaya* on the Gunduck river; (in the vicinity of which the remains of buddhistical edifices are still to be found;) and that his son Wijayo, with his seven hundred followers, landed in Lanka, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antedated by a considerable term, for the purpose of supporting a pretended revelation or command of Buddho, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the budhists of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by Gotamo," mentioned in the seventeenth chapter, into the Pitakattaya, for the purpose of deluding the inhabitants of this island; as that imposition might, perhaps, have been detected by comparing those passages with the Pitakattaya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr. Hodgson.

On referring, accordingly, to the *Parinibbānasutta* in the *Dīghanikāya*, no trace whatever was to be found there of these passages. But the "five resolves" alone are contained in the *Atthakathā* to that *Sutta*; but even there the command to Sakko, predictive of Wijayo's landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatte and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the "five resolves" were only contained in the *Atthakathā*; nor did they attach any kind of importance to their absence from the text. They observed, that the *Pitakattaya* only embodied the essential portions of the discourses, revelations, and prophecies of Buddha. That his disciples for some centuries after his *nibbāna*, were endowed with inspiration; and that *their* supplements to the *Pitakattaya* were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been "a pious fraud" on the part of Mahinda, with the view of accelerating the conversion of the ancient inhabitants of Ceylon; the priests adroitly replied, if that had been his object, he would have accomplished it more effectually by altering the *Pitakattaya* itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the buddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of Wijayo's landing in Lanka is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of Circe, that it would have been difficult to defend Mahanāmo from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of Ulysses' men, and his own rencontre with Circe, are almost identical with the fate of Wijayo and his men, on their landing in Lanka, within the dominions of Kuwēni.

"We went, Ulysses! (such was thy command)
Through the lone thicket and the desert land,
A palace in a woody vale we found,
Brown with dark forests, and with shades around.
A voice celestial echoed from the dome,
Of nymph or goddess, chanting to the loom:
Access we sought, nor was access deny'd,
Radiant she came; the portals open'd wide.
The goddess mild invites the guest to stay;
They blindly follow where she leads the way.
I duly wait behind of all the train
I waited long, and ey'd the doors in vain
The vest here vanish'd none repun'd the gate,
And not a man appears to tell their fate."

"Then sudden whirling, like a waving flame,
My manly falchion, I assault the dame,
Struck with unusual fear, she trembling cries,
See faints she falls; she lifts her weeping eyes
What art thou? say! from whence, from whom you came?
O more than human! tell thy race, thy name,
Amazing strength, these poisons to sustain!
Not mortal thou, nor mortal is thy brain."

Is any thou like the man to come (foretold
 By Heaven powerful with the wand of gold),
 The man from Troy, who wandered ocean round,
 The man for wisdom's various arts renown'd,
 Ulysses? Oh! thy threatening fury ceases,
 Sheath thy bright sword, and join our hands in peace!
 Let mutual joys our mutual trust combine,
 And love, and love-born confidence, be thine.
 And now, dread Circe! (furious I repeat)
 Can love, and love-born confidence be true?
 Beneath thy charms when my companions gaze,
 Transform'd to beasts, with accents not their own?
 O thou of faithful heart, shall I be led
 To share thy feast-rites, or ascend thy bed?
 That, all mine'd, that vengeance may have vent,
 And magic hind me, cold and impotent?
 Cursed as thou art, yet stand I doom'd;
 Or swear that oath by which the gods are bound.
 Swear, in thy soul no latent frauds remain,
 Swear by the vow which never can be vain.
 The goddess swore: then seiz'd my hand, and led
 To the sweet transports of the genial bed."

It would appear that the prevailing religion in Lanka, at that period, was the demon or yakku worship. Buddhists have thence thought proper to represent that the inhabitants were yakkos, or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lanka in the Mahāvanse, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that Wijayo, at his landing, should have connected himself with the daughter of some provincial chieftain or prince; by whose means he succeeded in overcoming the ruling powers of the island;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters, to make any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to Asōko by Dewānampiyatissa, and of the one deputed to Lanka in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convocation, in B.C. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Rājā Taringini, with the details furnished in this chapter of the Mahāvanse, connected with the introduction of buddhism in Cashmir. The great length, however, of the preceding extracts from the Tika, which has already swelled this introduction beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asōko; of the previous prevalence of the tāga worship;

and of the visitation by tempests, which each sect attributed to the impiety of the opposite party; as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahismandala, Wanawasa, and Apurantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Mahārāṣṭra, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful decyphering of the more ancient inscriptions will elicit inscribed evidence, calculated to afford explicit explanation of the pictorial or sculptural proofs on which the present conclusions are chiefly based. In regard to the geographical identification of the Yōna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yōna" and "Yavana"; and the consequent inferences that the Yavans were the Greeks of Bactriana;—as Yōna is stated to be mentioned long anterior to Alexander's invasion, in the ancient Pāli works. The term in that case can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analyzed,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of these works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sōwanabhūmi; the Pitakattaya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputations to Sōwanabhūmi; the latter agreeing even in respect to the names of the theros employed in the mission, with the Mahāwanso.

In entering upon the thirteenth chapter, a note is given in the Tikā, which I extract in this place, as containing further particulars of the personal history of Asōko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjēnio and Mahindo," into "she gave birth to the noble Ujjēnian prince Mahindo." The other children born to Asōko at Ujjēni, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusaro, the son of Chandragutta of the Mōriyan dynasty, on the demise of his father, had succeeded to the monarchy, at Pātāliputta. He had ten sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the sons of different mothers. This monarch conferred on Asōko, who was the eldest* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! repairing to thy government, reside at Ujjēni," ordered him thither. He, who was on his way to Ujjēni, pursuant to his father's command, rested in his journey at the city of Chetiyagiri, at the house of one Dēsa, a sālho. Having met there the lovely and youthful daughter of the said sālho, named Chetiyā dēwi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjēni, she gave birth to

* This is at variance with a preceding note, which made Summo the eldest of all Bindusaro's sons.

the prince Mahinda. At the termination of two years from that date, giving birth to her daughter Sæghamitta, she continued to dwell there. Bindusaro, the father of the sub-king, on his death bed, calling his son Asoko to his recollection sent messengers to require his attendance. They accordingly repaired to Ujjain, and delivered their message to Asoko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, in his way, at Chétiyagiri; and hurrying to his father at Pāṭliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons and raising the *chharta*, he thus solemnized his inauguration. The mother of the three (Mahinda), sending her children to the king's court, continued to reside herself at the city of Chétiyagiri. It is from this circumstance (that the author of the *Mahāwanso* has said), "While prince Asoko was ruling over the Awanti country."

The *Tika* affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammasōko, at the opening of which the *Tika* gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and prepatory to entering upon the chapter on the subject of the theras obtaining "*pariṇibbāna*," the account of the death of the two monarchs, Dhammasōko and Dewānaupiyatissa, is set forth (in the *Mahāwanso* in these words): "In the eighteenth year of the reign of Dhammasōko, the bo-tree was planted in the Mahamigawanna pleasure garden."

(In the *Mahāwanso* it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous; the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the *Atthakatha*, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the *Mahāwanso*, making also extracts from the most interesting portions of the *Tika* which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the *Mahāwanso*. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history herein contained, may be thus tabularized.

Name	Accession of each king		Reign	
	a. c.	a. s.	Years	
Bimbisara	693	66	52	{ Gohmo died in the eighth year of this king's reign, which event constitutes the buddhistical epoch.
Ajatasattu	351	8	32	
		a. s.		
Udayibhaddaka	319	24	15	
Amudbhaka	503	40	3	Collectively
Mundho				
Nigulānko	493	43	24	
Saamago	471	72	19	
Kāṇṇoko	453	90	23	
Nandoo	425	118	22	Collectively
Nandoo	403	140	22	Individually
Chandagutto	381	162	34	
Bindusaro	347	196	28	
Asoko	319	224	An anachronism of 6 years the specified date being a. s. 213	{ 37

If Chandagupta and Seleucus Nicator be considered cotemporaries, and the reign of the latter be taken to have commenced in a. c. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the Mahāwanso. The buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from a. c. 543 to about a. c. 480, for the adjustment of this difference. On the other hand, as during the 218 years comprised in the reigns of the above mentioned rajas, there are two correcting epochs given,—one at the 100th and the other at the 218th year,—while the accession of Chandagupta is represented to have taken place in the 162nd year of Buddha; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources, viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandagupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Pāli annals, which version of the Pitakuttaya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghosa inscription, the accession of Asoka is stated to have been in a. n. 218. I have not met with any integral analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Csoma de Kerosi, which is published in the January and September numbers of the Journals of 1832. The former contains the following observations in reference to this particular point.

"On the death of Śākya, Kāśyapa, the head of the Baudhāna, directs 500 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Ananda; the "Dut-ra" by Upali; and the "Ma-moon," Abhi-samma, or Prajñā-pāramitā, by himself. He presides over the sect at Rājagṛha till his death.

Ananda succeeds as bhikṣu. On his death his relics are divided between the Licchavis and the king of Magadha, and two chaityas are built for their reception, one at Allahabad, the other at Pataliputra.

One hundred years after the disappearance of Śākya, his religion is carried into Kashmir.

One hundred and ten years after the same event, in the reign of Asoka, king of Pataliputra, a new compilation of the laws of Śākya was prepared by 700 monks, at Yungo-pa-chen-Alinabud.

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by Śākya to Upali, his disciple, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Kaśyapa, to offer any remarks upon the doctrine it insinuates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Śākya.

Any thing like chronology is, if possible, more unknown to Baudhāna than Brahmanical writings; and it is to be vain therefore to expect any satisfactory explanation of the date at which the Buddha Śākya flourished. We find however that 110 years after his death, Asoka, king of Pataliputra, reigned over in the Vudhan Purāṇa, and one or two other Purāṇas, the second king of Magadha from Chandagupta, or Sandracottus, bears the title of Asoka, or Asokaverdharma. If this be the prince intended, Śākya lived about 450 years before the christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Hindus to Mr. Crawford. By their account, his death took place in the first year of the moon era, being the year of the little snake; or Tuesday, being the full moon of the sixth month. The year 1222, was the year 2364 of the era in question; and as Buddha is stated by them to have died when 80 years of age, his birth by this account took place 402 years before the christian era."

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected; making the era of Gôtamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Cosmas de Koroni, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Mahâwanso: the first as being held in the year of Gôtamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asôko; making the date of Asôko's accession to be the 218th, instead of the 110th year of Buddha, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandragupta; and thence infers that "Sâkya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawford's *Siam*. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of a. c. 543, and the first four of a. c. 542. Mr. Crawford then proceeds to say, "and as Buddha is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 542; thereby making it appear that Gôtamo was born 80 years after the date assigned for his death; or a. c. 462 instead of 622.

Here, again, as Mr. Colbrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Bauddha writings." He says, "any thing like real chronology is, if possible, more unknown in the Bauddha than the brâhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sâkya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the brâhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Purânas being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, in them, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Râja-Taringini, a history of Cashmir?" And does he not himself, exhibit in that work an anachronism of upwards of 700 years in the age of Gonarda III.; which is nearly two centuries posterior to the age of Sâkya Buddha?

As to the second point,—the identity of Chaudragupta with Sandracottus,—it will be observed, that the author of the Mahâwanso, in his history, gives very little more than the names of the Indian

monarchs, and the term of their reigns, which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism, Asoka. I have, therefore, extracted every passage in his *Tika*, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the *Madra Rākshasa*; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the brāhmanical annals. The points both of accordance and discordance, between the buddhistical data, and, on the one hand, the brāhmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the *Mahāwanso*, as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomised introduction*, or *episode*, to a buddhistical history of *Ceylon*; and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream; is it not reasonable to infer, that in those regions of Asia, where the Pāli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gōtamo Buddha's religion? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

"Immense libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of *Jamulner* and *Puttan*, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both those kingdoms, and who would have shown as little mercy to these literary treasures, as Omar displayed towards the Alexandrine library. Many other prime collections, consisting of thousands of volumes each, exist in central and western India; some of which are the private property of princes, and others belong to the Jain communities."

"Some copies of these Jain MSS from *Jamulner*, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS books in the libraries of *Puttan* and *Jamulner*, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated *ghurams*. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of *Chisumna*, as the last sacred capital in the tower, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samadhiya Soori Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose doctrine extended far beyond that stream. His magic mantle is also here preserved, and used in every new installation. The character is, doubtless, the well-known Pāli, and could we introduce the ingenious, indefatigable, and modest Mon. Burnard with his able coadjutor, Dr. Lassen, into the temple, we might learn of this sybilline volume, without there incurring the risk of loss of sight, which befel the last individual, a female Yati, of the Jains, who sacrilegiously undertook to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1835.

Passage of a letter published by Lieut. Webb in a Calcutta periodical, in the year 1832.

"You are yet all in the dark, and will remain so, until you have explored the grand libraries of *Patna*, a city in *Rājputāna*, and *Jamulner* a town north-west of *Jaulpur*, and *Camby*; together with the travelling libraries of the Jain *Yatris*. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on

the subject. At Jussulnee are the original books of Bhanda (Buddha), the syllabic volumes which some days even handle. Until all these have been examined, let us declare our ignorance of Hindu literature, for we have only glanced in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Pāli to Sanscrit, together with the aid afforded by Mr. Clough's translated Pāli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Mahāwanso, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in a. c. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as, was shown in the "Epitome," alluded to above, imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gōtama to the introduction of buddhism in Ceylon, in a. c. 307, there is a ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,—the death of Gōtama. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahinda's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahinda's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gōtama's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rājas who preceded Dewānanpiyatisso, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth rāja, Pandakābhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasiwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasiwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nicator contemporaneous. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Dewānanpiyatisso, who successively ascended the throne after him. But subsequently to Dutthagāmini, in a. c. 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanāma, as an historian; for the following very curious passage in Buddhaghōsa's *Atthakathā* on the *Winēya*, which was composed only fifty years before Mahanāma compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of those three centuries of buddhistical history, which preceded Asōka's conversion, was correct, as exhibited in those *Atthakathā*.

In the eighteenth year of the reign of Ajātasattu, the supreme Buddha attained parinibbāna. In that very year, prince Wijayo, the son of prince Sīha, and the first monarch of Tambapanni, returning to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udayabhadda, in Jambodipa, Wijayo died here. In the fifteenth year of the reign of Udayabhadda, Panduwāsaka came to the throne in this island. In the twentieth year of the reign of Nāgadasaka there, Panduwāsaka died here. In the same year Abhaya succeeded to the kingdom. In the seventeenth year of the reign of Susunaga there, twenty years of the reign of Abhaya had been completed; and then, in the said twentieth year of Abhaya, the traitor Pandukābhaya usurped the kingdom. In the sixteenth year of the reign of Kālāsoka there, the seventeenth year of Pandukābhaya's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chandagutta, Pandukābhaya died here; and Mutasiva succeeded to the kingdom. In the seventeenth year of the reign Dhammasōka rāja, Mutasiva rāja died, and Dhammapāyāsaka rāja succeeded to the kingdom.

From the parinibbāna of the supreme Buddha, Ajātasattu reigned twenty four years. Udayabhadda, sixteen. Anuruddha and Munda, eighteen. Nāgadasaka twenty four. Susunaga eighteen years. His son Kālāsoka twenty eight years. The two sons of Kālāsoka reigned twenty two years. Subsequently to them, Naraśāsana reigned twenty two years. Chandagutta twenty four years. Bindusara, twenty eight years. At his demise Asōka succeeded, and in the eighteenth year after his inauguration, Mahinda then arrived in this island. This royal succession is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are it will be observed, most successfully made out. The discrepancies as to the year of Ajātasattu's reign, in which Gōtama Buddha died; as to the comparison between Kālāsoka and Pandukābhaya, and as to the duration of the joint rule of Anuruddha and Munda, as well as that of Chandagutta, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:—

	A. D.		A. D.
18th of Ajātasattu.....	1	Buddha died, and Wijayo landed in Ceylon	1
14th of Udayabhaddaka	38	last of Wijayo.....	38
15th of Do.....	39	first of Panduwāsa	39
20th of Nāgadasa.....	63	last of Do.....	69
17th of Susunaga.....	89	20th of Abhaya	89
16th of Kālāsoka.....	106	17th of Pandukābhaya	124
14th of Chandagutta.....	176	last of Do.....	176
17th of Dhammasōka	*241	last of Mutasiva	236

After the most minute examination of the portion of Mahāwanso compiled by Mahanāma, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitious), than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

* This anachronism has been already explained.

The *Tika* also to the *Mahāvamsa* is equally faultless in these respects; save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the *Mahāvamsa* states, that six had arisen in India, and two in Ceylon. The *Tika*, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Of these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanka, in the reign of king Watthagāmini, by separating the *Parivāsa* section of Bhagava from the *Winēya*, which had been propounded for the regulation of sacerdotal discipline: by both altering its meaning and misquoting its contents; by pretending also that they were conscientious seceders, according to the "theravāda" rules; and assuming the name of the *Dhammaruchiya* seceders, established themselves at the Abhayagiri-vihāra, which was constructed by Watthagāmini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jētavanne, even before the old Jētavanne vihāra was founded, severing themselves from the *Dhammaruchiya* schismatics, and requiring to the Dhakkhina vihāra, they also by separating the two *Wibhanga* of Bhagava from the *Winēya*, which had been propounded for the regulation of sacerdotal discipline: by both altering their meaning and misquoting their contents, and assuming the appellation of the *Sāgalika* schismatics; and becoming very powerful at the Jētavanne vihāra built by king Mahāsena, established themselves there.

Hence the expression in the *Mahāvamsa*, "the *Dhammaruchiya* and *Sāgalika* secessions in Lanka."

At the expiration of 350 years from that event, in the reign of the king Dāthapattisa (also called Aggabhoḍi) the paternal nephew (of the preceding monarch) a certain priest named Dāthavādhako resident at the Kurundachitta parivāsa at the Jētavanne vihāra, and another priest also named Dāthavādhako, resident at the Kolambilaka parivāsa of the same vihāra:—these two individuals, influenced by wicked thoughts, leading themselves, vilifying others, extolling their heresies in their own māyās, dispelling the awe which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma: and representing also that the separation of the two *Wibhanga* in the *Dhammaruchiya* schism, and the *Parivāsa* schism in the *Sāgalika* schism, proceeded, severally, from the misconduct of the *Maha*-vīra's fatherly; and promulgating this unfounded statement, together with other deceptions usual among schismatics, and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the *Abhayagiri*).

These dates give the following result:

		B. C.	A. D.		
Buddhism introduced in		307	236	in the reign of Dēvānampiyatisso	} <i>Vide Appendix</i>
The <i>Dhammaruchiya</i> schism, 217 years thereafter	90	453	do.	Watthagāmini	
The <i>Sāgalika</i> schism, 341 years thereafter	251	794	do.	Gāṇabhaḥaya	
The third schism, 350 years thereafter	601	1144	do.	Aggabhoḍi	

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either *Mahanāmo* was not the author of the *Tika*, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portions, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, "Hence the expression in the *Mahāvamsa*, the *Dhammaruchiya* and *Sāgalika* secessions in Lanka;" which is in fact an admission that the comment on the third schism had no reference to the *Mahāvamsa*; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Naderis Modliar's Burness edition also.

I shall now close my remarks on the portion of the Mahāwanso composed by Mahanāmo, with three quotations; the first his own concluding sentence in the Tika, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary, the other two from the 33d chapter of the Mahāwanso, which will serve to shew, in connection with the extract above mentioned, that "Mahanāmo resident at the parivena founded by the minister Dighasudāno," was Dhāruśeno's maternal uncle, by whom that rāpa was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign.

Extract from the Tika.

Upon these data, by me, the third, who had, with due solemnity, been invested with the dignified title of Mahāmo, resident at the parivena founded by the minister Dighasudāno; endowed with the capacity requisite to record the narrative contained in the Mahāwanso;—in due order, selecting only the dialect in which the Singhalese Atthakāra are written, but retaining their support and following their arrangement, this history, entitled the "Palapadāraṃaṃ," is compiled.

As even in the times, when the depredations of the ruler of the land, and the horrors arising from the intemperance of the masses, and when periods of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhas, their disciples and of the Pañci Buddhas of old, it is also worthy of bearing the title of "Wamaththappakāśini."

Extracts from the Mahāwanso—Chapter 38.

Certain members of the Māliya dynasty, dreading the power of the (murderer) Suddha, the kalāpa, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhāruśeno, who had established himself at Nandana'pi. His son named Dha'ta, who lived at the village Ambiliya'ga, had two sons, Dha'ruśeno and Sātasābodhi, of unexceptionable descent; their mother's brother, devoted to the cause of religion, continued to reside at Ananda'sapaya; in his sacerdotal character, at the edifice built by the minister Dighasudāno. The youth Dha'ruśeno became a priest in his father's family, and on a certain day while he was chanting at the foot of a tree, a shower of rain fell," &c.

"Causing an image of Mahā' Mahinda to be made, and conveying it to the edifice (the Ananda'sapaya) in which his body had been burnt, in order that he might celebrate a great festival there; and that he might, also, promulgate the contents of the 4 Dīpaṃśa, distributing a thousand pieces, he caused it to be read aloud thoroughly."

As a specimen of the style in which a subsequent portion of the Mahāwanso is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson's translations of the hindu historical plays and this historical work.

It will be found in the Retnāwali, and the professor's preface thereto, (which is reprinted in the appendix) that that play was written between A. D. 1113 and 1125, and that its principal Ceylonese historical characters are "Retnāwali" and "her father Wikramabāhu, king of Sinhala." Now, on referring to the appendix, in which the narrative portion of the Épitome, as regards these reigns, has been retained; it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of Wikramabāhu, § who was Retnāwali's brother, being given to her father, whose name was Wijayabāhu, who reigned from A. D. 1071 to A. D. 1126; and of Vitsa's solicitation of Retnāwali proving unsuccessful according to the Mahāwanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory

* Vide p. 102 for the construction of this parivena.

† Another title of this work.

‡ Appendix A. D. 1071; A. D. 1014 p. 22.

§ Appendix A. D. 1127; A. D. 1070 p. 40.



as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result: all the details connected with the shipwreck of Ratnawali, and the return of the embassy to the court of the Kāsambiam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavahita, Vatsa's queen, calling the monarch of Ceylon "uncle," and Ratnawali "sister," I may suggest, that the term "*mātula*," in Pāli, or its equivalent in Sanscrit, applies equally to "a maternal uncle," "the husband of a paternal aunt," and to a "father-in-law;" and that there is no term to express the relationship of "cousin." The daughter of a maternal aunt would be called "*sister*." I should hence venture to infer, that Wijayahānu was Vasavadatta's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rāja of Ujēni," would, as well as Tilōkasundari, the wife of Wijayahānu, be princesses of the Kāṭīya royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rājas of western India and Kāṭīya, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalists, who derive their information connected with buddhism entirely from Pāli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other, their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parts, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by a portion at least of the inhabitants of the Himalayan regions.

According to that sketch the buddhistical creed recognizes but one *Sayambhu*; designates the Buddhas to be "*manuṣṣiya*" and "*dhyāni* Buddhas;" the former inferior to the latter, and both subordinate or inferior to the *Sayambhu*; defines a "*Tathāgata*" to signify a being who has already attained "*nibbāni*," and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradistinguished from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the western peninsula; wherein every Buddha is a *Sayambhu*,—the self-created, self-existent, supreme and uncontrolled author of the system, to reveal and establish which he attained buddhahood: "*manuṣṣiya*" and "*dhyāni* Buddhas" are terms unknown in the Pāli scriptures: the order and ordination of priests are institutions prominently set forth in Gāṇḍhī's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the *Mahāvamsa* is; and "*Tathāgata*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbāni*."

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathāgata*," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the *Bengal Asiatic Journal* of August, 1834, he says:

The word "*tathāgata*" is reduced to its elements, and explained in three ways: 1st. *tathā gata*, which means gone in such a manner that he (the *tathāgata*) will never appear again; 2nd. having been absorbed by the attainment of perfection: and 3rd. got or obtained; which is to say (cession of births) obtained, degree by degree, in the manner described in the Buddha

In the *Wessingmatten* in the *Anguttara-Nikaya* "Brahman! the repose of *Tuḥāgato*, in another (mortal) womb, his reappearance by any other birth in this world, is at an end:—like the tree upturn by the root, like the palmyra lops (of its stem), the principle of (or liability to) regeneration is overthrown: the state of exemption from future re-production has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version: defining the age in which they were compiled; ascertaining the extent of their accordance with the Pāli version; and deducing from thence a correct knowledge, as to whether the differences now apparent, between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shewn that "Pāli" is synonymous with Māgadhī, the language of the land in which buddhism, as promulgated by Sākya or Gōtama, had its origin; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Pāli in this island. Although there can be no doubt as to the belief entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Pāli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of M. Csoma de Kotor's summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several distinct editions of the buddhistical scriptures, as they are embodied in the Pāli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Pāli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Pāli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the *Mahāvanso*, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Pāli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly acquired Kāmyān provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I

was referred to, for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Pāli sources. In further pursuit of the objects I had in view, I undertook the study of Pāli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Pāli is, was a great drawback; and the absence of Pāli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Pāli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errata that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of rescuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errata, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their Journal of December last) I ought not to entertain any *now* as to those of the Mahāwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop's College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the *Journal des savans*, which contain the criticisms of Mons. Burnouf, on the translation of the Mahāwanso in which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the Tika to the Mahāwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.

In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Mahāwanso. Although deprived of the aid of a Tikā (which I have already explained extends only to the reign of Mahasēno) the narrative contained in the ensuing chapters of the Mahāwanso, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Mahāwanso given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Amurādhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Pāli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit; punctuating the sentences; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses; and those additions (as will be suggested by the passages themselves) are either derived from the Tikā, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Pāli in the Singhalese character, as well as a Glossary are appended to this volume.

APPENDIX

REVISED CHRONOLOGICAL TABLE

OF THE

SOVEREIGNS OF CEYLON.

AS PUBLISHED IN THE CEYLON ALMANAC OF 1834

The dates at which the following events occurred, being specified in the Native Histories, they have been used for the purpose of correcting the anachronism unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

B. C.	Y.	M.	D.	Sum.
842	0	0	0	
307	320	0	0	
104	920	8	10	
80	828	10	10	
209	732	4	10	
242	728	0	0	
375	818	0	0	
391	844	2	20	
545	1088	0	0	
838	1381	0	0	
1152	1690	0	0	
1209	1743	0	0	
1266	1807	0	0	
1347	1890	0	0	

The landing of Wajaya, in the year of Buddha's death.

The arrival of the mission sent by Dharmapala, emperor of Dandabala, to establish Buddhism in Ceylon, in the first year of Devanapriyastana's reign.

The deposition of Walagambala in the 8th month of his reign, and the conquest of Ceylon by the Maithans.

This is the date at which, according to the *MAHAWANSA*, Walagambala, on his restoration, founded Abhayagiri, being in the 217th year, 19th month and 10th day after Buddhism was really promulgated by the mission sent by Dharmapala. But, according to Singhalese authority, it is the date at which the decrees of Buddhism were first reduced to writing in Ceylon, while Walagambala was still a disguised fugitive. In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign, which, however, is the uncertainty, as to the event to which the date is applicable, I have not attempted to rectify.

The date of the origin of the Wytalya heresy, which occurred in the first year of the reign of Wajabahu Tissa. The anachronism up to this period is consequently 8 years; and the error is adjusted accordingly.

The date of a revival of the Wytalya heresy in the 4th year of the reign of Gota Abha. At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism.

Accession } of Mahasa— anachronism 4 years—adjusted
Death }

The date of another revival of the Wytalya heresy, in the 15th year of the reign of Anubrahma Saka Mahasa— anachronism 1 year, 6 months—adjusted.

The date of the origin of the Wijnawalkya heresy, in the reign of Mitwala Saka, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 8 years—adjusted to that extent.

The accession of Prakramabala 1st— error 6 years—adjusted.

The accession of Sukka Mahasa, which is ascertained by the inscription on the Demotulla rock.

The accession of Pandita Prakrama Bala 2nd— error 7 years—adjusted.

The accession of Bhawanka Bala 3th—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.

SOVEREIGNS OF CEYLON.

No.	Name.	Capital.	Accession.		Reign.		Relationship of each succeeding Sovereign.	
			B. C.	Bud.	Y.	M.		D.
1	Wejaya	Tamassamwera	543	1	20	0	The founder of the Wejayan dynasty	
2	Upatissa 1st	Upatissamwera	505	20	1	0	Minister—regent	
3	Panduwasa	ditto	484	20	20	0	Paternal nephew of Wejaya	
	<i>Idesa</i>	<i>Himagaya</i>					Brothers-in-law	
	<i>Rakasa</i>	<i>Rakasa</i>						
	<i>Diggala</i>	<i>Diggamadulla</i>						
	<i>Uruwala</i>	<i>Mahawelligama</i>						
	<i>Anurādha</i>	<i>Anurādhapura</i>						
	<i>Wijitta</i>	<i>Wijitapura</i>						
4	Abhaya	Upatissamwera	474	60	20	0	Son of Panduwasa—deposed	
	Interregnum		464	70	17	0		
5	Pandukābhaya	Anurādhapura	437	100	70	0	Maternal grandson of Panduwasa	
6	Mutaswa	ditto	367	170	00	0	Paternal grandson	
7	Devanapriyasa	ditto	307	235	40	0	Second son	
	<i>Mahānaga</i>	<i>Māgama</i>					Brother	
	<i>Pāṭṭabāsa</i>	<i>Kelaniya</i>					Son	
	<i>Gothābaya</i>	<i>Māgama</i>					Son	
	<i>Kelani-tissa</i>	<i>Kelaniya</i>					Nat. specified	
	<i>Kāṣṇapāsa</i>	<i>Māgama</i>					Son of Gothābaya	
8	Utiya	Anurādhapura	287	270	10	0	Fourth son of Mutaswa	
9	Mahāsena	ditto	257	320	10	0	Fifth ditto	
10	Isurudasa	ditto	247	290	10	0	Sixth ditto put to death	
11	Sena and Guttika	ditto	237	300	22	0	Foreign usurpers—put to death	
12	Asoka	ditto	215	358	10	0	Ninth son of Mahāsena—deposed	
13	Elala	ditto	205	338	44	0	Foreign usurper—killed in battle	
14	Duttugamunu	ditto	161	392	24	0	Son of Kāṣṇapāsa	
15	Siddhatissa	ditto	137	400	18	0	Brother	
16	Tūhi or Thūlathimaka	ditto	119	424	0	1	10	Younger son—deposed
17	Lamunissa 1st or Lajjitha	ditto	119	424	0	3	0	Elder brother
18	Kalunya or Khalistana	ditto	109	434	0	0	0	Brother—put to death
19	Walagambahu 1st or Watthagāmini	ditto	104	439	0	3	0	Brother—deposed
	<i>Palakuttha</i>	ditto	103	440	3	0	0	14 7—Foreign usurpers—successively deposed and put to death
	<i>Bāyha</i>	ditto	100	443	2	0	0	
	<i>Parayamāra</i>	ditto	98	445	7	0	0	
	<i>Pūyāyāra</i>	ditto	91	452	0	7	0	
	<i>Dathya</i>	ditto	90	453	2	0	0	
21	Walagambahu 2nd	ditto	88	455	12	3	0	Reconquered the kingdom
22	Mahādūthiya or Mahābala	ditto	70	467	14	0	0	Son
23	Chra Naga	ditto	62	461	12	0	0	Son—put to death
24	Kada Tissa	ditto	50	473	3	0	0	Son—poisoned by his wife
25	Anula	ditto	47	476	5	4	0	Widow
26	Mahādūthiya or Kallakama Tissa	ditto	41	482	22	0	0	Second son of Kūṭṭasaka
27	Haryatissa 1st or Bāṭikābhaya	ditto	13	524	28	0	0	Son

No.	Name	Capital	Accession. A. D. B. C.	Reign. Y. M. D.	Relationship of each ascending Sovereign
28	Maha Dailiya Ma'na or Da'hika	Amara'shapura	3 532	12 0 0	Brother
29	Addagaimuna or Amunda Ga'mini	ditto	21 564	9 0 0	Son—put to death
30	Kulharadalla or Kanje'mi Tissa	ditto	38 573	5 0 0	Brother
31	Kuda' Abha' or Chula'shaya	ditto	23 576	1 0 0	Son
32	Singharwalli or Sivalli	ditto	34 577	0 4 0	Sister—put to death
	Idamungum	ditto	25 578	3 0 0	
33	Ellana' or Ha Na'ga	ditto	38 581	0 0 0	Maternal nephew of Addagaimuna
34	Santa Muhuna or Chanda Makha				
	Siva	ditto	44 587	8 7 0	Son
35	Yasa Sila or Yasa'ukattissa	ditto	22 595	7 0 0	Brother—put to death
36	Sobha	ditto	69 603	0 0 0	Usurper—put to death
37	Wahappa or Wamha	ditto	66 605	24 0 0	Descendant of Laiminitissa
38	Wakura or Wanka Na'ga	ditto	110 653	3 0 0	Son
39	Gaja'ba'mi Iat or Ga'mini	ditto	113 656	12 0 0	Son
40	Mahamuna' or Malaka Na'ga	ditto	123 668	0 0 0	Maternal cousin
41	Be'tiga Tissa 2d or Bha'tika Tissa	ditto	151 674	24 0 0	Son
42	Chula Tissa or Kanthitissa	ditto	155 686	18 0 0	Brother
43	Kuhana or Chudana Na'ga	ditto	175 716	10 0 0	Son—murdered
44	Kulana'sha or Kula Na'ga	ditto	185 726	1 0 0	Nephew—deposed
45	Kuda' Sima' or Siri Naga 1st	ditto	184 727	13 0 0	Brother-in-law
46	Waramanattissa or Waimissa	ditto	209 752	22 0 0	Son—murdered: error 6 years
47	Abha' Sena or Abha' Tissa	ditto	221 774	3 0 0	Brother
48	Siri Na'ga 2d	ditto	229 783	2 0 0	Son
49	Waja Ioda or Wajaya 2d	ditto	241 784	1 0 0	Son—put to death
50	Sangstana 1st	ditto	243 785	4 0 0	Descendant of Laiminitissa—poisoned
51	Dahama Sirisanga Bo or Sirisanga				
	Bo'dhi 1st	ditto	246 789	2 0 0	Do Do deposed
52	Golu Abha', Golu'shaya or Me- ghawarna Abhaya	ditto	248 791	12 0 0	Do Do
53	Mahala Datta Tissa 1st	ditto	261 804	10 0 0	Son
54	Maha Sena	ditto	275 818	27 0 0	Brother: error 4 years
55	Kilini Malawa 1st or Kittisai				
	Mighe wana	ditto	302 843	28 0 0	Son
56	Datta Tissa 2d	ditto	339 873	9 0 0	Brother
57	Bojja or Bodha Datta	ditto	325 882	29 0 0	Son
58	Upatissa 2d	ditto	368 911	42 0 0	Son
59	Maha Na'ga	ditto	410 933	29 0 0	Brother
60	Senghot or Sotthi Sena	ditto	492 975	0 0 1	Son—poisoned
61	Laimini Tissa 2d or Chintaga'jaka	ditto	433 975	1 0 0	Descendant of Laiminitissa
62	Mitta Sena or Karasena	ditto	438 976	1 0 0	Not specified—put to death
	Panda	ditto	434 977	2 0 0	
	Pandita Kula	ditto	439 982	18 0 0	
63	Khanda Pa'rinda	ditto	455 998	0 2 0	24. 2.—Foreign usurpers
	Dattiya	ditto	455 998	2 0 0	
	Pitthiya	ditto	458 1001	0 7 0	
64	Damakkella or Dhata Sena	ditto	459 1002	18 0 0	Descendant of the original royal family—put to death
65	Sigiri Kasumba or Kasyapa 1st	Sigiri Galla Na- wera	477 1020	18 0 0	Son—committed suicide

No.	Name	Capital	Accession A. D. B. D.	Reign Y. M. D.	Relationship of each succeeding Sovereign.
66	Mugalla'na 1st.	Anandhapura	485 1038	18 9 0	Brother
67	Kuma'ra Da's or Kuma'ra Dha'ta Sena	ditto	515 1056	9 0 0	Son—immolated himself
68	Kirti Sena	ditto	522 1063	9 0 0	Son—murdered
69	Maidi Riva or Siwaka	ditto	531 1074	0 0 25	Maternal uncle—murdered
70	Laimini Upa'tissa 2d	ditto	531 1074	1 5 0	Brother-in-law
71	Amabharu Salama'twan or Sila'ka'la	ditto	534 1077	12 0 9	Son-in-law: error 1 year 6 months
72	Da'pula 1st or Da'tila'pa Bhodhi	ditto	547 1090	9 0 0	Second Son—committed suicide
73	Dalunungahur or Mugalla'na 2d	ditto	547 1090	20 0 0	Elder brother
74	Kuda Kitaru Marwa 1st or Kirtori Megha wana	ditto	567 1110	19 0 0	Son—put to death
75	Senevi or Maha Na'ge	ditto	580 1129	3 0 0	Descendant of the Oka'ka branch
76	Aggabodhi 1st or Akko	ditto	539 1132	34 2 0	Maternal nephew
77	Aggabodhi 2d or Sula Akko	ditto	623 1166	19 0 0	Son-in-law
78	Sangharissa	ditto	633 1176	0 2 0	Brother—decapitated
79	Bana Mugalan or Laimini Bana'ra	ditto	633 1176	6 0 0	Usurper—put to death
80	Abbasigra'buka or Asigga'buka	ditto	639 1182	9 0 0	Maternal grandson
81	Siri Sangabo 2d	ditto	648 1191	0 0 0	Son—deposed
82	Kalana Detattissa or Laimini Ka- turi'ra	Dewamawwa or Dondara	648 1191	0 6 0	Descendant of Laiminitissa—com- mitted suicide
	Siri Sangabo 2d	Anuradhapura	648 1191	16 0 0	Restored, and again deposed
83	Dalapanatissa 1st or Dhatthopattissa	ditto	665 1208	12 0 0	Laimini branch—killed in battle
84	Tinaiin Kasmaba or Ka'nyapa 2d	ditto	677 1220	9 0 0	Brother of Sirisangabo
85	Dappula 2d	ditto	686 1229	7 0 0	Oka'ka branch—deposed
86	Dalapanatissa 2d or Hattha-Dantio- patissa	ditto	693 1236	9 0 0	Son of Dalapanatissa 1st
87	Pasaka Siri Sangha Ba 2d or Ag- gabodhi	ditto	702 1245	16 0 0	Brother
88	Walagitti Wasidatta or Dantana'ma	ditto	716 1261	2 0 0	Oka'ka branch
89	Huanmuru Bhandala or Hattha- da'tha	ditto	720 1265	0 5 0	Original royal family—decapitated
90	Mahakappa'na or Ma'navamma	ditto	726 1269	0 0 0	Do Do Do
91	Ka'nyappa 3d or Kasmaba	ditto	726 1269	2 0 0	Son
92	Aggabodhi 3d or Akko	ditto	729 1272	46 0 0	Nephew
93	Aggabodhi 4th or Kuda' Akko	Pallanaruwa	769 1312	0 0 0	Son
94	Mihinda 1st or Salama'twan	ditto	775 1318	30 0 0	Original royal family
95	Dappula 2d	ditto	795 1339	8 0 0	Son
96	Mihinda 2d or Dharmika-Sila' maga	ditto	806 1343	4 0 0	Son
97	Aggabodhi 5th or Akko	ditto	804 1341	11 0 0	Brother
98	Dappula 3d or Kuda' Dappula	ditto	815 1355	19 0 0	Son
99	Aggabodhi 6th	ditto	831 1374	3 0 0	Cousin
100	Mitwella Sena or Sila'maga	ditto	832 1381	26 0 0	Son: error 4 years
101	Ka'nyappa 4th or Ma'nyaya Sena or Mihinda	ditto	853 1401	33 0 0	Grandson
102	Udaya 1st	ditto	891 1424	35 0 0	Brother
103	Udaya 2d	ditto	926 1469	11 0 0	Son
104	Ka'nyappa 5th	ditto	957 1498	17 0 0	Nephew and son-in-law
105	Ka'nyappa 6th	ditto	954 1497	19 0 0	Son-in-law

No.	Name.	Capital.	Accession.		Reign.		Relationship of each succeeding Sovereign.	
			A. D.	Bud.	Y.	M. D.		
106	Dappula 4th	Pollonnaruwa	884	1307	0	7	0	Son
107	Dappula 5th	ditto	904	1307	10	0	0	Not specified
108	Udaya 3rd	ditto	974	2517	3	0	0	Brother
109	Sena 2d	ditto	977	1329	3	0	0	Not specified
110	Udaya 4th	ditto	980	1329	0	0	0	Do Do
111	Sena 3d	ditto	994	1327	3	0	0	Do Do
112	Mihinda 3d	ditto	997	1340	10	0	0	Do Do
113	Sena 4th	ditto	1013	1350	10	0	0	Son—minor

114. Mihinda 4th - Anura'dhapura - 1028 1360 30 0 0

* Brother—ascended the throne at Anura'dhapura—the foreign population settled in the island had increased to such an extent, that they had gained the ascendancy over the native inhabitants, and the king had lost his authority over both.—In the tenth year of his reign, he was besieged in his palace.—He escaped in disguise to Rohona, and fortified himself at Ambagalla, where his son Ka'diyappa was born: he then after removed to Kappagolla-anura. The Solleas invaded the island 29 years after the king's flight from the capital, which they occupied; and following him into Rohona, captured him and the queen, whom with the regalia, they transferred to Solloe—a Sollean vice-roy administered the government, making Pollonnaruwa his capital.—The king died in the 12th year of his captivity.

Interregnum - Pollonnaruwa - 1050 1002 12 0 0

The island was governed by the Sollean vice-roy, during the king's captivity. An army of 10,000 men was sent from Solloe to assist the vice-roy in subduing Rohona and capturing prince Ka'diyappa, but he was defeated.—On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Bahu, and was making great preparations to expel the Solleas, when he died.

Maha Lak or Maha Lakshmi - Rohona

Wikrama Pandi - Kalutotto

Jagat Pandi or Jagati Pandi - Rohona

Prakrama Pandi or Prakrama

Bahu - ditto

Lokanatha - Kishoragama

The relationship of these kings to each other, or to preceding rulers is not always stated.—During the whole of this period which comprises the Interregnum in Pihiti, the country was in a state of complete anarchy, owing to the constant invasions and irruptions of the malabars. Different members of the royal family took up the reins of the government of Rohona as they were abandoned by, or snatched from, each predecessor.—At the termination of Prakrama Pandi's reign, no royal candidate for the crown appearing, it was assumed by the minister Lokanatha.

The minister—a descendant of Manu-natha—he left a son Kiri, who subsequently assumed the title of Wikrama Bahu.

* Vide Introduction for the reason for the insertion of these details.

No.	Name.	Capital.	A. D.	Bud.	Y. M. D.	Relationship of each succeeding Sovereign.
115	Wejaya-bahu 1st or Sri-nisagaba 4th	Polonnaruwa	1077	1614	55 0 0	<p>Son.—He was proclaimed in his infancy, on the demise of his father Wikrama Bahu, and an embassy was sent to Siam for pecuniary aid, to re-establish the Buddhistical dynasty, which aid was afforded. In the mean time, Kasiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne.—He was defeated and slain.—his brother escaped. The news of this victory, together with the oppressions of the Sollema, made the natives flock to the standard of Wejaya-bahu, who thereupon proclaimed war against the Sollema. After a protracted and bloody warfare, a general action was fought under the walls of Pollonnaruwa.—The Sollema being defeated, threw themselves into the town, which was carried by storm, after a siege of six weeks, and given up to the sword. The king's authority was soon acknowledged over the whole island, after the capture of the capital, and the fame of his actions extended over all Ceylon. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Anura'dha, king of Arracan.—At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the Buddhist sovereign of Siam, and the insult was quickly avenged by the king of Sollema, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Each monarch then prepared to invade the country of the other.—The Sollema army embarked first, and landed at Mantotte, where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled; it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Wikrama, expelled the Sollema from the island.—In the 45th year of his reign, he invaded Sollema, from which however, he was obliged to make a hasty retreat.—The king then turned his attention to internal improvements; he formed and repaired many tanks and temples, and restored the Maimaima canal, which had been destroyed during the Sollema interregnum.—He survived his martial son, Wikrama, but left other children.</p>
116	Jaya-bahu 1st	ditto	1125	1669	1 0 0	
117	Wikramabahu 1st Mandabamu	ditto	1127	1670	20 0 0	<p>Brother.—He was opposed by Wikramabahu, a younger son of the late king, which led to great internal commotion, in which Mahabara and Gajabahu, the grandsons, and Siri-nallaba, the brother of the late king took part.—They were subsequently reconciled, each retaining the portion of the island, in which he exercised an imperfect authority.—Wikramabahu's capital was Pollonnaruwa, he adopted Prakrama,* the son of Mahabara. On his demise, Gajabahu took possession of the capital, and bestowed his daughter on Prakrama. The said Prakrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people.—These princes subsequently disagreed among themselves, and Prakrama openly aimed at the sovereignty.—He first drove Gajabahu from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajabahu. The priests then interfered and mediated between them. They met Gajabahu at Mandagiri wihara,</p>
118	Gajabahu 2d Siri-nallaba or 8th and Matara	Polonnaruwa Robana				

* Ratu-nall's son, whose name and greatness are mentioned in the 59th chan, which is inserted in the appendix.

No.	Name	Capital	Accession		Reign		Relationship of each succeeding Sovereign
			A. D.	Bud.	Y.	M.	
	<i>Jayawira Bandura</i>	<i>Gampaha</i>					
154	Bhawanika Ba'ma Tili	Kotta	1554	1677	8	0	0 Son
	<i>Megadunani</i>	<i>Siddhaka</i>					
	<i>Ragama Bandura</i>	<i>Ragama</i>					
	<i>Jayawira Bandura</i>	<i>Kandy</i>					
155	Don Juan Dharmapala	Kotta	1542	1665	23	0	0 Grandson
	<i>A. Malabar</i>	<i>Yapahu</i>					
	<i>Perrigunne</i>	<i>Colombo</i>					
	<i>Widya Raja</i>	<i>Paikada Navero</i>					
	<i>Rajasingha</i>	<i>Ambovalle</i>					
	<i>(divided) Suriya</i>	<i>Souva Koria</i>					
	<i>Wikrama Raja</i>	<i>Kandy</i>					Descendants of Surasingha (a)
156	Ra'jasingha 1st	Sita'waka	1581	1624	43	0	0 Son of Megadunani
	<i>Jaya Suriya</i>	<i>Siddhaka</i>					
	<i>Widya Raja's queen</i>	<i>ditto</i>					
157	Wimala Dharma	Kandy	1592	1633	42	0	0 Original royal family
158	Sena'mutana or Senesut	<i>ditto</i>	1604	1647	43	0	0 Brother
159	Ra'ja-singha 2d	<i>ditto</i>	1638	1678	40	0	0 Son
	<i>Kandya-singha</i>	<i>Uvaah</i>					Brother
	<i>Widya Raja</i>	<i>Mutella</i>					Brother
160	Wimala Dharma Suriya 2d	Kandy	1685	1726	42	0	0 Son of Ra'ja-singha
161	Sriwina Parakrama Narendrasingha or Kandana'la	<i>ditto</i>	1707	1750	43	0	0 Son
162	Sriwajaya Ra'jasingha or Haugamakkotta	<i>ditto</i>	1730	1782	52	0	0 Brother-in-law
163	Kirilara Ra'jasingha	<i>ditto</i>	1747	1790	43	0	0 Brother-in-law
164	Ra'ja'dhi Ra'jasingha	<i>ditto</i>	1781	1824	43	0	0 Brother
165	Sri Wikrama Ra'jasingha	<i>ditto</i>	1798	1841	43	0	0 Son of the late king's wife's sister, deposed by the English, and died in captivity.

[N. B.—The names printed in the above tables in *Italics*, are those of subordinate or contemporary princes.]

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus, and the other from Justinus. I specially select these extracts, as Mahanemo, the author of the *Mahāvamsa*, may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India; and he is thereby compared, respectively, with authors who are recognized as "*the Father of History*," and "*the epitomist*," in the literature of the west. In the former of these extracts, while the remarkable coincidence in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter. And in Justinus' account of Sandrocottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

LAWRENCE'S TRANSLATION OF HERODOTUS: CHAP. 107. to 120.

Astyages the son of Cyrus succeeded to the empire. He had a daughter, to whom he gave the name of Mandane. Astyages dreamed in his sleep that he saw her discharge with a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi, he was alarmed when he heard from them the particulars. So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreading the result of his vision; but united her to a Persian, whose name was Cambyses, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyses, Astyages beheld another vision: he thought he saw a vine spring from his daughter's womb, and that vine cover the whole of Asia: when he had had this vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory; and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explanations of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confidant in all matters; to him he spoke as follows: "Harpagus, I would have thee by no means neglect the business with which I now trust thee; do not deceive me, but attaching thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to thy house, and there destroy it; and then bury it in such manner as thou wilt think proper." The other replied: "Sire, hitherto thou hast never seen any thing like ingratitude in the man that now stands before thee; I shall take care for the time to come also not to offend thee: therefore if it be thy pleasure that this should be done, as thou sayest, it behoves me, so far at least as is in my power, to execute it carefully." Harpagus having answered in those words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house; and at his arrival, related to his own wife the whole discourse, Astyages had held to him; whereupon the woman said to him: "What dost thou intend, then, to do now?" "Not according to the commands of Astyages," he replied; "not even were he more mad and wrath than he now is, would I at any rate obey his will, or lend myself to such a murder. I will not be his murderer for many reasons; for the child is my own relation, and moreover, Astyages is old, and without male issue: now should the empire at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would then remain for me but the greatest danger? Nevertheless it is necessary, for my safety, that this infant should perish; but some one of Astyages's people, and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages's herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild beasts. His name was Mitradates, and he was married to a fellow-slave: the name of the woman with whom he lived was, in the Greek language, Cyan; in that of the Medes, Space, for the Medes call a bitch Space. The pastures where this herdsmen kept the cattle were at the foot of a range of mountains, northward of Ecbatana, and towards

the black sea, for in that direction, in the neighbourhood of the Læperæ, the country of the Medes is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdsmen who was sent for having come accordingly with great diligence, Harpagus spoke to him thus: "Astyages commands thee to take this infant, and expose him on the most desert of the mountains, so that he may quickly perish: he orders me likewise to tell thee this, that if thou dost not destroy it, or if in any manner thou contribute towards saving its life, thou shalt perish by the most cruel death: I am also commanded to see myself the child exposed."—The herdsmen having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other's account, the man being concerned for the delivery of his wife, and the woman being uneasy, as it was not usual for Harpagus to send for her husband: so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Harpagus had sent for him in such haste. "Wife, said he, when I reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The whole house of Harpagus was filled with lamentation; terrified, I entered, and as soon as I went in, I beheld on the ground an infant, punting and weeping, adorned with gold, and a coloured garment. When Harpagus saw me, he ordered me instantly to take up the infant, carry him away, and expose him in that part of the mountains that is most infested with wild beasts, saying that it was Astyages himself who commanded me to do so, and threatening me with severe punishment if I did not obey: I took up the child, supposing it belonged to one of the family, and carried it away; for I certainly could never have imagined whom it was. Nevertheless I was astonished when I beheld the gold and richly ornamented clothes; as I was likewise at the mourning that appeared in the house of Harpagus: but soon after, while on my road, I received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands; that he is in truth the son of Astyages's daughter, Mandane, and of Cambyses son of Cyrus, and that Astyages commands that he be put to death. So now here he is." At the same time that the herdsmen spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shaped, burst into tears, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise: in as much as witnesses went to come from Harpagus to see that he had executed his orders; and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words: "Since then, I cannot prevail upon thee not to expose the child, I beseech thee to act in this manner, if it is indeed necessary that a child should be seen stretched out on the mountain: as I have myself been delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Astyages's daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our masters: nor shall we take bad counsel for ourselves, for the dead child will receive a royal burial, and the living one will not lose his life."—The herdsmen, thinking that his wife spoke very much to the purpose, immediately did as she advised; the child that he had brought for the purpose of putting to death, he gave to his wife; and taking his own, which was dead, he placed it in the cradle in which he had brought the other, and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant's being exposed, the herdsmen went to the city, leaving one of his kind to watch over it; and coming to the house of Harpagus, declared that he was ready to show the dead body of the child. Harpagus, therefore, sent the most trusty of his guards, and upon their report had the herdsmen's child buried. This one was buried; but the other, known afterwards by the name of Cyrus, the herdsmen's wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was: he was playing in the same village where the stable were, amusing himself in the road with other lads of his own age; and the boys in sport, accordingly elected to be king over them this year, who commonly went by the name of the herdsmen's son. He nominated some of them to be stewards of the building, others to be his guards, one of them to be the king's eye; to another he committed the office of bringing to him the petitions: thus assigning to each his proper duty. One of these lads, who was sharing in the sport, was a son of Artabanus, a man of rank among the Medes; but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him, and they obeying his orders, Cyrus handled him pretty sharply with a scourge. The other, as soon as he was liberated, complained highly of having suffered a treatment so unbecoming his rank; and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, "from Cyrus" (for that was not yet the name by which he was known) but from the son of Astyages's herdsmen. Artabanus, inflamed with anger, immediately went into the presence of Astyages, taking him and

with him; he declared that he suffered indignant treatment: "Sir," said he, showing the boy's shoulders, "it is thus we are insulted by thy slave, the son of a lordman."

Astages having heard and seen, and wishing to avenge the boy for Artembarus's sake, sent for the herdman and his son. When they were both before him, Astages looked at the lad, and said to him, "what, then, being the son of such a father, hast thou had the audacity to treat with this indignity the son of this the first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him: for the boys of the village, of whom he was one, in play, constituted me king over them; as I appeared to them the best adapted to the office. All the other boys accordingly executed the orders I gave them; but this one refused to obey, and took no account of my commands, therefore he received punishment. If then I am on that account deserving of any chastisement, I am here before thee ready to undergo it." While the boy was thus speaking Astages recognised him; for the features of his face seemed to resemble his own, his answer was noble, and the time of the exposition of his daughter's child, appeared to agree with the boy's age: struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Artembarus, in order that taking the herdman apart, he might examine him, he said: "Artembarus, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Artembarus; and the servants, by the orders of Astages, conducted Cyrus into the inner part of the palace. When the herdman alone was left, Astages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had bore him was still living with him. Astages told him that he had not taken good counsel, but wished to bring himself into great straits: at the same time that he pronounced these words, he beckoned to the guards to lay hold on him. The herdman being taken to the rock, accordingly discovered the truth. Beginning then from the beginning, he disclosed all, speaking the truth; he next had recourse to supplications, and besought the king to forgive him. When the herdman had confessed the truth Astages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herdman (in the apartment, did not occur to falsehood, lest he should be refuted and convicted: he answered therefore: "Sir, when I had received the infant, I deliberated, considering within myself how I might not according to thy desire, and, without subjecting myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself; I consequently acted in the following manner. I sent for this herdman, and delivered to him the infant, telling him that it was thy order that it should be put to death; and so far, in saying that, I was not guilty of falsehood; for such were thy commands. I delivered the infant then to him, enjoining him to expose it on a desert mountain, and remain by it on the watch as long as it kept alive, threatening him most severely if he did not execute fully those orders. Afterwards, when this man had executed my commands, and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that the child was no longer alive, I buried it. Thus, Sir, all matters happen in this business; and such was the fate of the child."

Harpagus, accordingly confessed the truth. And Astages, concealing the anger which possessed him at what had taken place, began by narrating again to Harpagus the whole affair, as he had himself heard it from the herdman; and afterwards, when he had repeated the history to him, he ended by saying "that the youth was still alive, and that he was pleased with what had happened." "For," said he, (these being his own words) "I grieved much at what had been done to the child; and I was not a little sensible to the reproaches of my daughter. Since, then, fortune has taken a favourable turn, do thou send thy son to the young new-comer, and attend me thyself as supper, for I intend to offer sacrifice for the salvation of the boy, to those gods to whom that house belongs."

Harpagus, when he had heard this discourse, advised the king, and greatly pleased that his fault had been successful to him, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he entered, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astages, and do whatsoever that prince should order. He himself being filled with joy, related to his wife what had happened. Astages, when he had arrived, killed him and cutting him into bits, roasted some of the flesh, and boiled the rest; and having it properly dressed, kept it in readiness. Afterwards when the hour of supper came, the other guests, as well as Harpagus approached; before the rest and Astages himself, tables were placed, spread abundantly with mutton; but to Harpagus the flesh of his own son was served up, the whole of it, excepting the head and the extremities of the hands and feet; those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astages asked him whether he was at all pleased with the feast; and Harpagus declaring that he was extremely pleased, those who had it in charge,

brought the head of his son, covered up, together with the hands and feet: and standing before him, bade him uncover and take what he chose of them. Harpagus obeyed: and uncovering the basket, behold the remains of his son. He was not however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of; the other replied, he was scarce of it, and that whatever a king might do, it was pleasing. After making this answer, he took up the remnants of the flesh, and went home, intending, I suppose, to bury all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned; when they arrived, Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should ride, if he survived and did not die first. The king replied to them in the following words: "The child exists and survives, and having been brought up in the country, the boys of the tillage constituted him their king, and he has completely done all the same as those that are in reality sovereigns: for he had nominated guards, and officers, and ministers, and all the other officers. Now what does it appear to you these things portend?" The Magi answered: "Since the child survives, and has reigned without any premeditated design, do thou thence take courage, and be of good cheer: as he will not now reign a second time: for even some of the oracles have ended in a fruitless accomplishment, and dreams also in the end have tended to slight events." Astyages replied: "I myself also, Magi, am of the same opinion, that the child having been named king, the dream is fulfilled, and I have now nothing to fear from him: nevertheless, weigh the matter well, and then give me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied: "Sire, to us it is of great importance that thy government should be upheld: for if it devolves on this child, who is a Persian, it will then pass to another nation; and we, who are Medes, would become slaves, and be held in an account by the Persians, in whom we should be as foreigners: but while thou, who art our country man, remainest king, we ourselves rule in part, and receive high honours at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government, and now, did we see any reason for fear, we would communicate it well to thee: but at present, thy dream having been fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same: send this child away from before thy eyes to the country of the Persians, and to his parents."—When Astyages heard this, he was filled with joy; and calling Cyrus, he said to him: "My child, I had condemned thee on account of the vision of a vain dream, but by thy own fortune, thou survivest: depart now, therefore, with my good wishes, for Persia; and I will send an escort with thee: when thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsman, Mitradates, and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyse, was received by his parents, and when they learnt who the stranger was, they embraced him with transport, as one indeed whom they had considered dead from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them, saying, that he did not before know, but had much mistaken; that on the road he had been informed of all that had happened to him; for he had thought he was the son of a herdsman of Astyages, till on the road from Media he had learnt the whole circumstance from his escorts. He stated that he had been brought up by the wife of the herdsman: this woman he was constantly praising, and Cyrus was the whole subject of his discourse: his parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report, that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at men's estate, and become the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance: for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages; but when he saw Cyrus growing up, he endeavoured to make him his associate, comparing the sufferings of that young prince to his own. But before this, the following measures had already been taken by him: as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being concerted, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia; and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and ripping open its belly, without at all decomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some oats, as if he had been a hunter, he sent him to the land of the Persians, commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to pursue it with his own hands, and to let no one be present,

when he did so. These orders were accordingly executed; and Cyrus receiving the letter, ripped it up, and finding the letter which was contained in it, he took it and read. The letter said as follows: "Son of Cambyses, the gods watch over thee; for otherwise never wouldst thou have had such good fortune. Do thou now take vengeance on Astyages thy murderer; for, according to his intention, thou wouldst have perished; but through the gods and me thou survive. I presume thou hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyages; because I did not put thee to death, but delivered thee to this heraldman. If thou choose now to listen to my counsel, thou shalt rule over all the land that Astyages governs. Prevail on the Persians to rebel, and then march against the Medes; and whether I myself am named by Astyages to lead the army against thee, or any other chief man among the Medes, thou wilt be successful, for they will be the first to withdraw from him, and going to thy side, will do their endeavour to destroy Astyages. Be certain, then, that here at least all is prepared; do as I tell thee, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation, he devised the following, as the most expedient, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians; then opening the letter, and reading it out, he declared that Astyages appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a bull." Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes; they were the following, on which all the rest of the Persians depend; to wit, the Pasargadae, the Maraphii, the Magi; of these the Pasargadae are the principal, of which the Achæmenidae, from whence spring the royal family of the Persians, are a branch; the following likewise are others of the Persian tribes: the Parthians, Dariusii, Germæi, all of which are husbandmen; the rest of the tribes, namely, the Dai, Mardî, Dropsî, Sagartii, are nomades. When all were come, bearing the aforementioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadia, overrun with humbles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and beasts of his father, killed them, and prepared them, intending to feast the army of the Persians withal, and with wine, and most delicate dishes of meat. On the following day when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fare, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus laying hold of this answer, dismissed the whole of his project, saying: "Men of Persia! thus is it with you: if you determine to obey me, these and very many sweets more are yours, without being exposed to any danger; but, on the other hand, if you determine not to obey me, tails beyond number, and like to that of yesterday, are your share. Follow me, therefore, and be free: for, with regard to myself, it seems as if I were by divine providence born to place those advantages within your grasp, with regard to yourselves, I hold you not inferior to the men of Media, either in war or in any other respect. Things being thus, release yourself as soon as possible from the bonds of Astyages."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyages learnt what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to report back in answer, that he should be with him, sooner than Astyages himself would wish. When Astyages heard this, he put all the Medes under arms, and, as if he had been rid of his enemy, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, thus embodied, engaged with the Persians, some of them, all indeed to whom the project had not been communicated, fought; but of the rest, some passed over to the Persians, while the greater part acted designedly as scouts, and took to flight. The Median army being thus disgracefully routed, when Astyages was informed of it, he exclaimed, threatening: "No! Cyrus shall not exult, at least at so cheap a rate." Having said these words, he first impaled the interpreters of dreams among the Magi, who had persuaded him to send Cyrus away: he next put under arms all the Medes that were left in the city, both young and old; these he had out, and falling in with the Persians, was defeated. Astyages himself was taken prisoner, and lost all the Medes that he had led to the field. Astyages being now a prisoner, Harpagus presented himself before him, exulting over and jeering the captive, he said to him many very bitter things, but in particular, with regard to the repast at which the prince had feasted him on the flesh of his son, he asked him, "What he thought of his slavery, after having been a king?" The captive, casting a look upon him, asked in return whether he attributed to himself the action of Cyrus. Harpagus

replied, that, since it was he who had written to counsel it to Cyrus, the deed might justly be regarded as his own: Astyages then proved to him by his words, — that he was the most silly and iniquitous of men: the most silly, since, at least, if the present events had in truth been brought about by his means, he had given up to another the power which belonged to himself of becoming a sovereign: the most iniquitous, inasmuch as, on account of that repent, he had reduced the Medes to slavery: for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, rather than to any of the Persians: whereas the Medes, who were not guilty of the injury he complained of, were now from masters made servants, while the Persians, who before were servants, were now made masters."

Thus, therefore, Astyages having reigned five and thirty years, was deprived of the sovereign power; and in consequence of his enmity, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Helles for one hundred and twenty eight years, not including the time that the Scythians governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius; but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having thus shaken off the yoke of the Medes under the reign of Astyages, possessed from that time the government of Asia. With respect to Astyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died: Cyrus, accordingly, having been thus born and educated, attained the throne; and as it has before been related by me, subsequently to those events, conquered Croesus, who first began injurious against him; and having subdued that prince, thus became master of the whole of Asia.

JUSTINUS L. XV. C. 4.

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a sudden descent from Asia proper; whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been embraced in the embraces of Apollo, and she had become pregnant, had received from the God as the prize of her favours, a ring set with a gem, upon which an anchor was engraven, and that she had been ordered to bestow the gift upon the son whom she should bring forth. What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the aforesaid impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant. Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition; Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therein the memory of his double procession,—for he not only called the city Antiochia after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity.

An evidence of his extraordinary maturity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subdivision of the Macedonian empire Seleucus engaged in many wars in the east.

He first took Babylon; and then his force being augmented by victory, he conquered the Bactrians; subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the prefects whom he had nominated.

One Sandracottus was the author of that freedom; but as soon as he had become victorious he converted the name of liberty into slavery: for seizing the throne, he oppressed by his individual sway the nation whose freedom from external domination he had achieved. He was descended of an humble stock, but it was by the all powerful influence of the Duty he had been propitious to supremacy. For having been ordered by Alexander to be put to death for his insolence to that monarch, he sought to secure his safety by a precipitate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and linked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by this omen first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the prefects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back; and he became the leader and a very distinguished combatant in the war. By such a tenure of rule it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness; and the latter, having concluded a league with him, and settled his affairs in the east, came down and joined the war against Antigonus.

A statement of the contents of the Pāli Buddhistical scriptures, entitled the PITAKATTAYA : or THREE PITAKAS : specifying also the number of the Talipot leaves on which they are inscribed.

WINEYAPITAKO

consists of the following sections.

1. *Parajika*— 191 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.
2. *Pachittanā*— 134 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.
3. *Chālavagga*— 190 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
4. *Mahāvagga*— 199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
5. *Parivāṇa*— 146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

ABHIDHAMMAPITAKO

consists of the following sections.

1. *Dhammasaṅgani*— 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2. *Viṅṭṭan*— 130 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
3. *Kathāvatthū*— 131 leaves 8 lines 2 feet 1 inch long.
4. *Puggala*— 28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
5. *Dhātū*— 51 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
6. *Yamaka*— 121 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
7. *Paṭṭhama*— 170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long.

SUTTAPITAKO

consists of the following sections.

- i. *Dhahanthāya*— 292 leaves of 8 lines each side, each leaf 1 foot 10 inches long.
- ii. *Majjhimanikāya*— 432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.
- iii. *Saṅguttanikāya*— 351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long.
- iv. *Anguttaranikāya*— 854 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long.
- v. *Khulakavagga*— is composed of 15 books, viz.
 - i. *Khulakavagga*— 4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character)
 - ii. *Dhammapadam*— 15 leaves of 9 lines each side, each leaf 1 foot 8 inches long.
 - iii. *Uddāṇa*— 48 leaves of 9 lines each side, 3 feet.
 - iv. *Itti-uttakā*— 31 leaves of 8 lines each side, each leaf 1 foot 9 inches long.
 - v. *Suttanipāṭa*— 40 leaves of 9 lines each side, each leaf 2 feet.
 - vi. *Wimāṇavatthū*— 150 leaves of 7 and 8 lines each side, each leaf 1 foot 8 inches long.
 - vii. *Pāṭi*— 142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.
 - viii. *Theragāthā*— 43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character).
 - ix. *Therīgāthā*— 110 leaves of 8 lines on each side, each leaf 1 foot 7 inches long.
 - x. *Jāṭaka*— The commentary is intermixed with the text, and in that form it is a voluminous work of 906 leaves.
 - xi. *Niddesa*— not ascertained yet.
 - xii. *Paṭiśādhāna*— 220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long.
 - xiii. *Apāṇāśā*— 196 leaves of 10 lines on each side, each leaf 2 feet long.
 - xiv. *Buddhavaṇṇa*— 37 leaves of 8 lines on each side, 2 feet long.
 - xv. *Chariyāpitako*— 10 leaves of 8 lines on each side, 3 feet long.

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the preceding process.

PROFESSOR WILSON'S NOTES ON THE MUDRA RAKSHASA

It may not here be out of place to offer a few observations on the identification of CHANDRAGUPTA and SANDROCOTTUS. It is the only point on which we can rest with any thing like confidence in the history of the Hindus, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded CHANDRAGUPTA to be one with SANDROCOTTUS. (*As. Res.* vol. iv. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by Samudra, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by Somadatta, the *Veihar Katha*, in which the story of NANDA's murder occurs; the second is, in all probability, the play that follows, and which begins after CHANDRAGUPTA's elevation to the throne. In the fifth volume of the *Reamrekes* the subject was resumed by the late Colonel Wilford, and the story of CHANDRAGUPTA is there told at considerable length, and with some accessories which can scarcely be considered authentic. He states also that the *Mudra Rakshasa* consists of two parts, of which one may be called the coronation of CHANDRAGUPTA, and the second his reconciliation with RAKSHASA, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purana* and *Bhagavat*, and in the *Veihar Katha*; but when he adds, that it is told in a lexicon called the *Kāmasūtra* he has been led into error. The *Kāmasūtra* is a work on *Niti*, or Policy, and does not contain the story of NANDA and CHANDRAGUPTA. The author merely alludes to it in an honorific term, which he addresses to CHANAKYA as the founder of political science, the Machiavel of India.

The birth of NANDA and of CHANDRAGUPTA, and the circumstances of NANDA's death, as given in Colonel Wilford's account, are not alluded to in the play, the *Mudra Rakshasa*, from which the whole is professedly taken, but they agree generally with the *Veihar Katha* and with popular versions of the story. From some of these, perhaps, the king of *Pikotpath*, *Chandra Dā*, may have been derived, but he looks very like an amplification of Justin's account of the youthful adventures of Sandrocottus. The proceedings of CHANDRAGUPTA and CHANAKYA upon NANDA's death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pundit, and it is therefore but insufficient authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of CHANDRAGUPTA (*As. Res.* vol. ix. p. 98). As he continues to quote the *Mudra Rakshasa* for various matters which it does not contain. Of these, the adventures of the king of *Pikotpath*, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between Our Greek and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhāgavat Purānas*, from a popular version of the narrative as it runs in the south of India, from the *Veihar Katha*,* and from the play, to give what appears to be the genuine circumstances of CHANDRAGUPTA's elevation to the throne of *Palikotha*.

A race of kings denominated *Saisundāyas*, from *Sisundaga* the first of the dynasty, reigned in *Magadha*, or *Bihar*; their capital was *Pātālypitr*, and the last of them was named NAMA or MAHAPADMA NANDA. He was the son of a woman of the *Mitra* caste, and was hence, agreeably to Hindu law, regarded as a *Śātra* himself. He was a powerful and ambitious prince, but cruel and voracious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmins. He had by one wife eight sons, who with their father were known as the nine NANDAS, and, according to the popular tradition, he had by a wife of low extraction, called *Murā*, another son named CHANDRAGUPTA.

* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other *Purāna* has the story been found, although most of the principal works of this class have been carefully examined. (Note by Prof. W.)

This last circumstance is not stated in the *Purāṇas* nor *Velhā Kathā*, and rests therefore on rather questionable authority; at the same time it is very generally asserted, and is corroborated by the name *Maupeya* one of CHANDRAGUPTA's denominations, which is explained by the commentators on the *Vishnu Purāṇa* to be a patronymic formation, signifying the son of *Mud*. It also appears from the play, that CHANDRAGUPTA was a member of the same tribe as NANDA, although it is not there stated that he was NANDA's son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the discomfiture of the Brahamans, who having effected the destruction of NANDU and his son, raised CHANDRAGUPTA, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassination, and to revenge his father's murder, his son led a mingled host against *Magadhā*, consisting amongst other troops, *Yavanas*, whom we may be permitted to consider as Greeks. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and MAULAKUPTU, the invader, returned, humbled and humbled, to his own country. CHANDRAGUPTA reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. *Sandracottus* and CHANDRAGUPTA can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenæus, as first noticed by Wilford (*As. Res.* vol. i. 202.) and subsequently by Schlegel (*Indische Bibliothek*), writes the name, *Sandracottus*, and its other form, although more common, is very possibly a mere error of the transcriber. As to the *Sandracottus* of Ptolemy, the difference is more apparent than real, the initial *s* being often dropped in Greek proper names.

This name is, however, not the only coincidence in the denomination that may be traced. We find in the play that CHANDRAGUPTA is often *Chandra* simply, or the moon, of which *Chandramas* is a synonym; and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridae*, whose power alarms the Macedonians, is there named *Sandracottus*. The *Aggrames* of Quintus Curtius is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Prishata*, and perhaps *Maupeya*. The first unquestionably implies a man of the fourth or seventh caste; the latter is said by Wilford to be explained, in the *Jātī Vistāra*, the offspring of a barber and a *Savera* woman, or of a barber and a female slave. (*As. Res.* vol. i. p. 283.) It is most usually stated, however, to mean the offspring of *Mud*, as already observed, and the word does not occur in any of the vocabularies in the name attached to it by Col. Wilford.* It is sufficient, however, to observe, that the term *Prishata*, and frequent expressions in the drama, establish the inferior origin of CHANDRAGUPTA, a circumstance which is stated of the king of the *Gangaridae* at the time of Alexander's invasion, by Diodorus Siculus, Quintus Curtius, and Ptolemy.

According to the two former of those writers, *Sandracottus*, or *Chandramas*, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and CHANDRAGUPTA, as has been noticed, is usually regarded as the son of NANDA, or at least a relative. It may be observed that his predecessors were *Sakya*, and the character given to MAHARADJA NANDA by the *Vishnu Purāṇa*, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If NANDA be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence in the private history of the monarch of the *Gangaridae*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was NANDA, it is then possible that CHANDRAGUPTA, whilst seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by Ptolemy and Justin. We cannot, however, attach any credit to the marvellous part of the story.

* Colonel Tod considers *Maupeya* a probable interpolation for *Mudra*, a branch of the *Prasāda* tribe of Rajputs, who in the eighth century occupied Chitaur. He observes also, that Chandra Gupta in the *Purāṇas* is made a descendant of *Sakanyā* of the *Takshak* tribe, of which last an other mention has been found, whilst instead of *Sakanyā* the word is *Somnaga*; and with respect to the fact of the prince belonging to the *Prasāda* tribe no authority is cited. Colonel Tod, like the late Col. Wilford, is sparing of those specific references, which in all debatable points are indispensable.

See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also, *Account of Rājasthan*, p. 316.

as told by the latter, nor can we conceive that a more adventurous, as he makes Sandracoptes to have been, should have rendered himself master of a mighty kingdom in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and mendicants alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA's early history, it is very evident that their information was but partially correct, and that they have confounded many, whilst they have exaggerated some circumstances and misrepresented others. These defects, however, are very small, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and Sandracoptes, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all impossible. Before the Christian era, the Hindus were probably not scrupulous about whom they married; and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MAULABERY, as narrated in the drama, although it may be reasonably doubted whether the Syrian usurper and the king of Magadha ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of, the north-western provinces, as there is no conjecturing any resemblance between the names of the Maurya princes (*As. Res.* vol. ix. table) and the *Amirachutas* and *Sophagomatus*, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great, with those elephants that were so highly prized by the successors of Alexander (Willford, *As. Res.* vol. i. p. 246, and Schlegel, *Indische Bibliothek*), although, as shown by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing Sandracoptes as king of the nations which were situated along the Ganges, which were the *Gangaridæ* and *Prasii*—called, however, indifferently, but not doubt inaccurately, *Gangaridæ*, *Gandaridæ*, and *Gandaris*, and *Prasii*, *Parthenii*, and *Talabari*. The first name was probably of Greek origin, expressing, as *Herodotus* and *Ctesias* justly observe, the situation of the nations in the neighbourhood of the Ganges; but in truth there was a nation called the *Gandharæ* or *Gandaridæ* west of the Indus, whom the classical authors often confound with the *Gangaridæ* nations, as has been shown in another place (*As. Res.* vol. xi.). The other appellation, which is most correctly *Prasii*, is referable to a Hindu original, and is a close approximation to *Prasii*, the eastern country, i.e. *Prasii*: the people of the east, in which division of *Uttara Khanda*, or India, *Mithila*, the country opposite to *Behar*, and *Magadhâ* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu accounts are, therefore, agreed as to the general position of the people over whom CHANDRAGUPTA reigned.

Finally, the classical authors concur in making *Palibothra*, a city on the Ganges, the capital of Sandracoptes. Strabo, on the authority of Megasthenes, states that *Palibothra* is situated at the confluence of the Ganges and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erymanthos*, which is a synonyme of the *Soné*. In the drama, one of the characters describes the trampling down of the banks of the *Soné*, as the army approaches to *Pataliputra*; and *Pataliputra*, also called *Kanmupura*, is the capital of CHANDRAGUPTA. There is little question that *Pataliputra* and *Palibothra* are the same, and in the uniform estimation of the Hindus, the former is the same with *Patna*. The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why *Patna* is not at the confluence of the Ganges and the *Soné*, and the only argument, then, against the identity of the position, is the nomenclature of the *Erymanthos* and the *Soné* as distinct rivers by Arrian and Ptolemy; but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonyms for distinct appellations. *Râjanehal*, as proposed by Willford, and *Bahâlpur*, as maintained by Franklin, are both utterly miserable, and the further inquiries of the former had satisfied him of the

error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Patalithra*, in which he had come over to the prevailing opinion, and shows it to have been situated in the vicinity of Patna.²

It thus appears, that the Greek and Hindu writers concur in the name, in the *prime history*, in the *political elevation*, and in the *nation and capital* of an Indian king, nearly, if not exactly cotemporary with Alexander, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

1.

Purāṇic accounts of Chāndragupta

The son of *Mahānanda*, born of a *Nādra* woman, a powerful prince named *Mahāpāṇḍu*, shall put an end to the *Kshatriya* rule, and from his time the kings will be mostly *Nādras*, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another *Bhārṣṇa*. He will have eight sons, *Sandīpa* and others, who will be kings of the earth for one hundred years. A Brahman will destroy those also *Nādras*, and after their disappearance the *Mauṛyas* will reign in the *Kali yuga*. That Brahman will inaugurate *Chāndraguṭṭa* as king.—(*Rhāṣanā*, 12th *Skandha*.)

Mahānanda will be the last of the ten *Saisavāja* princes, whose joint reigns will be three hundred and sixty-two years. The son of *Mahānanda* or *Nanda*, named *Mahāpāṇḍu*, will be born from a *Nādra* mother. He will be avyivṛṇa, and like another *Parasurāma* will end the *Kshatriya* race, as from him forwards the kings will be all *Nādras*. He, *Mahāpāṇḍu*, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, *Sandīpa* and others who after him will govern the world. He, and those sons will reign for a period of one hundred years, until *Kaṁṭhīpa*, a Brahman, shall destroy the nine *Nādras*.

After their destruction the *Mauṛya* will possess the earth, *Kaṁṭhīpa* inaugurating *Chāndraguṭṭa* in the kingdom.—(*Vishnu Purāṇa*.)

The comment explains *Mauṛya* thus:—as named from *Chāndraguṭṭa*, the king, who derived this name from his mother *Mauṛi*, one of the wives of *NANDU*.

2.

Story of Nanda, as related by Parvachi in the Prihat Katha.

I now returned from my sojourn in the snowy mountains, where by the favour of *Nara* I had acquired the *Pāṇḍya* grammar. This I communicated to my preceptor *Percha*, as the fruit of my penance; and as he wished to learn a new system, I instructed him in that revealed by *Sacant Kumāra*. *Figari* and *Indradatta* then applied to *Percha* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time in *Apolliga*; I consented, and we set off.

When we arrived at the encampment we found every body in distress, *Nanda* being just dead. *Indradatta*, who was skilled in magic, said, "This event need not disconcert us. I will transmute my vitality into the lifeless body of the king. Be ye, *Parvachi*, then solicit the money; I will grant it, and then resume my own person, of which do ye, *Figari*, take charge till the spirit returns." This was assented to, and our companion accordingly entered the carcass of the king.

The revival of *NANDA* caused universal rejoicing. The minister *Sakatale* alone suspected something extraordinary in the manifestation. As the heir to the throne, however, was yet a child, he was well content that no change should take place; and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinity, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted corpse of *Indradatta*, and burning it as directed, our old associate was

² *Asiatic Researches*, vol. xiv, p. 33.

compelled to take up his abode permanently in the tomentum which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with me, being in fact degraded by his elevation, having relinquished the venerated rank of a *Brahman* for the inferior condition of a *Nada*.

Yagari having the man destined for our master, took leave of his companion *Indrabhatta*, whom we shall henceforth call *Yogananda*. Before his departure, however, he recommended to the latter to get rid of *Sakutala*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince *CHANDRAGUPTA* to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and in preparatory to that measure, to make me, *Parvataka*, his minister. Yagari then left us, and in compliance with his counsel I became the confidential minister of *Yogananda*.

A change was now made against *Sakutala*, of having under pretence of getting rid of dual measures, burnt a *Brahman* alive, and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to our brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time *Yogananda*, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon *Yogananda* to release *Sakutala* from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of *Yogananda*, so that he resolved to put me to death. *Sakutala*, who was refused to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyagupta*, lost his senses, and *Yogananda* now lamented my absence. His regret moved *Sakutala* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forest. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upaisa*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of *Yogananda* was thus related to me by a *Brahman*, who was travelling from *Ayodhya*, and had rested at my cell.

Sakutala brooding on his plan of revenge, observed one day a *Brahman* of mean appearance digging in a meadow, and asked him what he was doing there. *CHANDAKYA*, the *Brahman*, replied: "I am rooting out this grass which has hurt my feet." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sradha*, which was to be celebrated next new-moon at the palace. *CHANDAKYA* arrived, anticipating the most respectful treatment, but *Yogananda* had been previously persuaded by *Sakutala* to assign precedence to another *Brahman*, *Nahandha*, so that when *CHANDAKYA* came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. *NANDA* ordered him to be turned out of the palace. *Sakutala* received him into his house, and persuading *CHANDAKYA* that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. *CHANDAKYA* thus provoked, practised a magical rite, in which he was a proficient, and by which on the seventh day *NANDA* was deprived of life. *Sakutala* on the father's death effected the destruction of *Hiranyagupta*, his son, and raised *CHANDRAGUPTA*, the son of the genuine *NANDA*, to the throne. *CHANDAKYA* became the prince's minister, and *Sakutala* having attained the only object of his existence, retired to end his days in the woods.

After invoking the benediction of *Ganesha* the writer proceeds: In the race of *Bharatavansa*, and the family of the hereditary counsellors of the *Bhouva* prince, we have the illustrious and able minister *Ahava*. He was succeeded by his son *Gangadhara* surnamed *Adhvani* (a piece of the *Yajur Veda*), who continued to enjoy the confidence of the king, and was equal to *Prithakpali* in understanding.

By his wife *Krishnakika*, *Gangadhara* had two sons, who were both employed by the *Raja Sahaji*, the son of the preceding prince. The favour of the *Raja* enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Nrenika*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, leaving three sons.

Of these, the eldest was *Ananda Raja Adharari*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahaji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, *Tryambaka Adharari*, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablations in the holy streams liberated his ancestors from the ocean of future existence.

He was solicited by *Naka*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly venerated by the *Raja* and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sahaji* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Tyāgāra*, a glory of difficult attainment to *Āgastī*, *Nairi*, *Mandakā*, and other kings.

The brother of the prince, *Naradāji*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sahaji*, for the protection of piety, and rendering the people happy by his excellent qualities: the chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chānda* is supplied at will by the waters of the *Kaveri*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Sarabhoji* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rites to his brother, he liberally discharged *Tryambaka* from the ocean of debt, and presented him with lands on the banks of the *Kaveri* (the *Sahayagiri*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tantra* of the son of the foe of *Kāma* (*Kārtikeya*), as communicated by *Brahma* or *Nārada* to relieve his distress, and whatever learned man takes up his residence on the hill of *Sundā* and worships *Śhanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Nedā*, enjoying the favour of *Giri*, does *Tryambaka* reside with uninterrupted prosperity, surrounded by his kinsmen, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Isvara*. May he live a thousand years!

An object of his unbounded benevolence, and one to be included in those cherished by his ancestors, having worshipped the lord of *Nri* (*Viśhnū*), and acquitted himself of his debt to the *Gods* and *Mans*, is rewarded by having it in his power to be respectfully obedient to his (*Tryambaka's*) commands. The individual, named *Dhānū*, the son of the excellent *Pundit Lakshmana*, of the family of *Āgastī*, had in his possession, and expended, the new and wonderful drama entitled the *Mahā Rāghava*, and in order to secure a clear notion of his drama, the composition of *Viśhnū Datta*, he relates as an introduction the following particulars of the story.

Story of *Narada* and *Chandragupta*.

According to the *Puranas* the *Kashmir* sovereignty was to cease with *Nakṣatra*. In the beginning of the *Kali* age the *Nandis* were Kings so named.

Amongst them *Sarvabharan* was celebrated for his valour; he was monarch of the earth, and his troops were nine crores and one hundred. *Vakratunda* and others were his hereditary ministers, but amongst them the most famous was the *Brahman*, *Rāghavā*.

He was skilled in government and policy, and the six attributes of princes; was eminent for piety and prowess, and was highly respected by *Nakṣatra*. The king had two wives, of whom *Sukanta* was the older—the other was of *Śādra*.

education; she was the favourite of the king, of great beauty and amiable character—her name was *Mare*. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic; and after washing his feet sprinkled the guests with the water: nine drops fell upon the forehead of the elder, and one on *Mare*. This she received with reverence, and the Brahman was much pleased with her deportment.

Mare accordingly was delivered of one son, of most excellent qualities, who was named *Mauveya*. *Sumanā* was delivered of a lump of flesh.

This *Rakshasa* divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cure nine infants were in time revived, who were brought up by *Rakshasa* and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Mauveya* to the command of the army.

Mauveya had a hundred sons, of whom *Chakrabhūta* was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sushala* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message: "If any one of your courtiers can make this ferocious animal run without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the *Nandas* prevented their understanding the purport of the message; but *Chakrabhūta*, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an incision and red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, *Chakrabhūta* was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave; but those insults only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death.

Upon one occasion *Chakrabhūta* observed a Brahman of such incredible temperance, that he tore up violently a tuft of grass, because a blade of it had pierced his foot; on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named *Pishungupta*, and was deeply read in the science of government taught by *Yama* (*Saturn*), and in astronomy: his father, a teacher of *śāstra* or polity, was named *Chenaka*, and hence the son is called *Chakrakya*.

He became the great friend of *Chakrabhūta*, who related to him all he had suffered from the *Nandas*.

On which *Chakrakya* promised him the (kiss) of the *Nandas*; and being hungry, entered the dinner-chamber, when he seated himself on the seat of honour.

The *Nandas*, their understanding being befuddled by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act; the prince forcibly dragged *Chakrakya*, furious with rage, from his seat.

Then, standing in the centre of the hall, *Chakrakya*, blind with indignation, lashed the back of hair on the top of his head, and thus cursed the destruction of the royal race: "Until I have exterminated these haughty and ignorant *Nandas*, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the *Nandas*, whom fortune had deserted, made no attempt to pacify him.

Chakrabhūta being no longer afraid of his own danger, quitted the city and repaired to *Chakrakya*, and the Brahman *Kautilya*, possessed of the prince, resorted to crooked expedients for the destruction of the *Nandas*.

With this view he sent a friend, *Jatavahana*, disguised as a *Kshatriya*, as his emissary, to dissuade *Rakshasa* and the rest, while on the other hand he excited the powerful *Parvatas* to march with a *Nicechika* force against *Kusumapura*, promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valours of *Rakshasa*. He exerted all his powers, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Mauveya* by stratagem; but in the mean time all the *Nandas* perished like moths in the flame of *Chakrakya*'s revenge, supported by the troops of *Parvatas*.

RAKHASA, being worn in body and soul, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king SAKYASIMBHA, with such of the citizens as were attached to the cause of the *Nandins*, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid, for the destruction of that prince; but *Kautilya* detected the fraud, and diverting it to *Purvatara* caused his death, and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALLAKRISHNA, he filled the young prince with alarm for his own safety, and weakened his sight from the magic.

Kautilya, though minister of the capital, yet knowing it contained many friends of NANDA, hesitated to take possession of it, and RAKHASA, taking advantage of the delay, contrived with *Darucerna* and others, machins and various expedients to destroy CHANDRAGUPTA upon his entry; but *Kautilya* discovered and frustrated all his schemes.

He persecuted the brother of *Purvatara*, VAIRAHARA, to suspend his departure, affirming with solemn oaths, that RAKHASA, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the imminent monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince, by promising him that sovereignty of the kingdom which had been promised to his brother.

SAKYASIMBHA retired to the woods to pass his days in penance, but the cruel *Kautilya* soon found means to shorten his existence.

When RAKHASA heard of the death of the old king he was much grieved, and went to MALLAKRISHNA and caused him to revenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his devoted minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Mahapadma's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and formed himself in the contest, RAKHASA marched against *Hareya* with an army of *Mlechhas*, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an epiureque upon the words *Kritagraha*, in the dialogue of the prelude. This ends the introduction.

4.

Extracts from Classical Writers relating to the History of Sandracottus.

He (Alexander) had learned from Pilgrims that beyond the *Indus* was a vast desert of twelve days' journey, and at the farthest borders thereof ran the Ganges. Beyond this river dwelt the *Taxasians*, and the *Gandartes* whose king's name was *Xandramas*, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for *Persia*, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandartes* was but of a tender and obscure extraction, accounted to be a barber's son; for his father being a very handsome man, the queen fell in love with him, and murdered her husband, and so the kingdom devolved upon the present king.—*Diodorus Siculus*.

At the confluence of the Ganges and another river is situated *Palibothra*: it is the capital of the *Prasii*, a people superior to others. The king, besides his birth name and his appellation from the city, is also named *Sandracottus*. *Megasthenes* was sent to him.

Megasthenes relates that he visited the ramp of *Naulocrattus*, in which 400,000 people were assembled.

Selenus Nicator relinquished the country beyond the *Indus* to *Sandracottus*, receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta sunt eo affinitate).—*Strabo*.

Phlegon informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangarids* and *Perseians* inhabited. Their king was named *Aggesmen*, who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to *Persia*, who confirmed what he heard. He added, however, that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guardian to his sons, got them into his power and put them to death. After their extermination he began the son who was now king, and who was worthy of his father's condition than his own, was odious and contemptible to his subjects.—*Quintus Curtius*.

Argeuthanes tells us he was at the court of Sandrocottus.

The capital city of India is *Patalabotus* on the confines of the *Perai*, where is the confluence of the two great rivers, *Hyphasis* and *Ganges*. The first is inferior only to the *Indus* and *Ganges*.

Megasthenes mentions as its frequently visited Samodromus king of India.—*Arrian*.

Sandrocottus was the author of the liberty of India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended Alexander by his impudent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he had done to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The people inspired him with ambitious hopes, and collecting bands of robbers he caused the Indians to receive the empire. In the wars which he waged with the captains of Alexander he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandrocottus* reigned at the same time that *Seleucus* laid the foundation of his dominion, and *Seleucus* entered into a treaty with him, and settling affairs on the side of India directed his march against Antigonus.—*Justin*.—§5.—†

The kings of the *Gaudaritis* and *Prasians* were said to be sailing for them thence (on the *Ganges*) with 30,000 horse, 200,000 foot, 8,000 chariots, and 6,000 elephants. Nor is this number at all magnified; for *Antiochus*, who reigned not long after, made *Seleucus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Antiochus, who was then very young, had a sight of Alexander, and he is reported to have said, that Alexander was within a little of making himself master of those countries: with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and weakness of birth.—*Plutarch*.—*Life of Alexander*.

Professor Wilson's Preface to the *Ratnavali*

The *Ratnavali* is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend; and the incidents are not only the pure inventions of the poet, but they are of an entirely domestic nature. In this latter respect the *Ratnavali* differs from the *Mrutchakati*, *Mālati Madhava*, and *Mudrā Rākshasa*, whilst its exemption from legendary allusion distinguishes it from the *Vikramorvasi* and *Uttara Rāma Charita*.

Although, however, the *Ratnavali* differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of the drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of *Vatsa*, prince of *Kausambi*, and *Yasavodati*, princess of *Clayis*, are alluded to in the *Megha Dūta*, and are narrated in the *Vrihat Katha* of *Soma Datta*. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is alluded to* in the *Megha Dūta*, the date of which work is unknown, but which is no doubt anterior to the *Vrihat Katha*, seems to indicate a celebrity of some antiquity.† The second marriage of *Vatsa*, which forms the business of the *Ratnavali*, appears to be the invention of the writer, as it is very differently told in the *Vrihat Katha*; the heroine being there named *Padmayasi*, and being a princess of *Magadha*, son of *Ceylon*. The circumstances under which the marriage is effected are altogether distinct.‡

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to *Kalidāsa*, from the *Vikramā* and *Urrasi* of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of *Vatsa* are wholly unlike the deep, dignified position of *Parāmaras*. If we

* The author terms *Acruti* or "Ougrin," great with the number of those yoked in the tale of *Udayana* (*Vatsa*).

† The *Vasura Datta* of *Schandha*, the nephew of *Yasavathi*, and as well as his uncle patronized by *Bhoja*, has nothing in common with the story of *Vatsa* and his bride, except the name of the latter. The *Megha Dūta*, therefore, does not refer to that work. *Schandha* also alludes to the *Vrihat Katha*, to which he is consequently subsequent.

‡ The story is translated from the *Vrihat Katha*, in the Quarterly Oriental Magazine, Calcutta, vol. ii. p. 196.

compare the *Retnavali* with the *Mrichchakatika*, or with the drama of *Bhavarbhuti*, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society; the *Retnavali* indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The *Retnavali*, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organisation. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a connect in the ideas. The only poetry of the play, in fact, is substantial. The structure of the original language is eminently elegant, particularly in the Prakrit. This dialect appears to equal advantage in no other drama, although much more laboured in the *Malati-Madhava*: the Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The *Retnavali*, in short, may be taken as one of the connecting links between the old and new school: as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the *Retnavali* is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, Sri Harsa Deva. A king of this name, and a great patron of learned men, reigned over Kashmir: he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the *Kavya Prakash* ascribes, by Dhavaka and other poets. That it was fashionable in his reign to take the adventures of *Vatasa* for the subject of fictitious narrative, we may infer from their being the groundwork of the *Vrihat Katha*, the author of which was a native of Kashmir, and a contemporary of the prince. Somadeva, the author, states that he compiled his collection of tales for the amusement of the grandmother of Harsa Deva, king of Kashmir, the son of Kalasa, the son of Amrita, the son of Sangrama. His genealogy is nearly identifiable with that of Ahulfaul, which runs in Glanville's translation of the *Ayin Akheri*, Sangram, Hary, Anant, Kulashar, Ugras, Hurras. The two additional princes, Hary and Ugras, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities.* But we have fortunately a better authority than either of the preceding, in the history of Kashmir by Kalhana. Pradip. The first portion of this work, down to the reign of Sangrama Deva, in A. = 1027, is translated summarily in the fifteenth volume of the *Asiatic Researches*. Since its publication, the subsequent portion of the original has been procured in Kashmir, and presented to the Asiatic Society by the late enterprising traveller, Mr. Hecroft. From this we are enabled to trace the successors of Sangrama with precision.

Sangrama reigned twenty-five years, and was succeeded by his son Hara, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry Amrita, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son Kalasa. Kalasa reigned eight years, and being displeased with his son Harsa, left the crown to a kinsman, Utkasha. This prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. Harsa succeeded. He consequently ascended the throne A. = 1113, and the play must have been written between that date and A. = 1123, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on Harsa's patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. Harsa's propensities, indeed, were not likely to be regarded with a favourable eye by a brahminical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, disrupted the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which Mohammedan history and Hindu literature sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of Hindustan.

* See also the Quarterly Oriental Magazine for March, 1824, p. 64.

APPENDIX V.

EKKARATHINGU PARICHCHIEDO.

*Lankārahakkhōya sechiwe teliā yōdhamanattē patipaddi, samuddassa samantā sanniyōjayi.
Abhisikamaggulatthan pāśādālimanthakā dīchehā sampādanīyanti sachimā saññiyōjayi.
Wandanīyēki wandantō paditē akhāti, tahiā nētū, nātattayā, ganchhi Palatthinagarā panna.
Witūtē dāi Malayā nāmi Balanāyako, vjupachchatthikē hutū, mahipāssa sabbasā,
Saggaṃitthāyupāganchhi balā sabbā samdīyā Andūti wissatamānālapāyā gāmaṃ purantikā.
Lankīsarō tahiā gantū udāharitū samuddhātā, Palatthinagarā ganchhi wastawattiya tambalā.
Yumarājapadānyitva thitō santō līkhāpaya sū (* * * * *) wassāni sapuṇṇā nagarē sattamā
Tatōnurādhanagarā mahāgama yathāwīdhiā anūbhūtū mīdhānā abhisikamahisimā.
Atthitō pāpakkammīsu surihitō seṭṭhākammani sō atthārasamā wassā līkhāpaya sūrantitā.*

CHAP. LIX.

He (Wijayabāhu)* for the security of Lankā (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea coast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurādhapura), in order that he might celebrate his inauguration; and having, during a period of three months, assembled there, and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Palatthinagara.†

A certain "Andūti" chief, previously known in the Malaya division by the name of Balanāyako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburb of the capital. The monarch of Lankā hastening thither, and completely extirpating that faction, returned to Palatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he had held the dignity of sub-king for seven years, causing to be recorded the‡ * * * * *; and thereafter, having repaired to, and observed at Anurādhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare,) and had devoted

* Vide Ektomo, a. n. 1071 to 1126, for a sketch of Wijayabāhu's reign, p. 39. Also Appendix II. p. 127.

† Now called Polonnaruwa, and Topa'm. A description of the ruins of this city, which was the second capital of Ceylon, by Capt. Forbes, will be found in the Ceylon Almanac of 1835.

‡ The meaning of the omitted word cannot be ascertained, as there is no commentary to the Mahāwanso subsequent to the reign of Mahāsīma.

"*Sôhhanannikawuttisara imissa ñucchêhi hessati, puttassupatti ñôhanti ;**" mudunô sô samâhravô,
Yâchantassâpi sô Chôlamahipalassunnikassô, kulâbhimânô râjô sô adatuânô Lanhiyari,
Andâpetwô Pandurâjan misûdhanawagayamûbhawan anujân râjinîa taxâ Mittâdhayamaddai so.
Sô Mânâbharanân Kittisirimêghabhidhânâkân, Siriwallabhânamuchâ janâi tanayô tayô.
Suhaddân Wirabâhussô, Sumittân Jayabâkuno mahatâparihâritta, pâdâi dharnipati,
Adâi Mânâbharanassâ dhitaran Ratnâcalin, Lôkanâthawagayâ Kittisirimêghamaddai so.
Rûpawatibhidhânâya dhityôparatâgahî Siriwallabhânamaddâ Sugalamhân kumârikân.
Madhukannawô Bhîmarâjâ Bulakkârassandmakê mahâsibandhawî râjaputti, Sîhapurâgati,
Pasitwânâ mahipâlo tadâ suparipitikkô, tîrampâdâi pachchêkân wuttîa sô anurûpakân.
Tê robbê laddhussakkârasamudnâ dharugipatiâ ardâhaganta satatan nîhamînâ pathô ruchiâ
Etissân râjaputtântân Sundarimhân kanitthikân adâ Wikkamabâhussâ nijamânâttihitathikâ,
Bhiyô Wikkamabâhussâ tatô Lîlâwatissatîa mahabhoginâ pâdâi tadâ ñanitha hitêratô.
Widhâgû swan anujân janitô nissâtô bhêgassanappitô sô, dayâpurâgati jônânamattha sandchurenâti
pathânurûpân.

Iti anjanappasâda anuwagathôya katî Mahâwanô "Sanguhakara" nâma Ekimsatthitimo pericchêhido.

action: with the power of commanding the respect of men, and of controlling all other monarchs: he will be destined also to sway the regal power, by reducing Lankâ, which will be over-run by foreign enemies, under the dominion of one canopy: and blessed will he be with all prosperity."

The râja refused to bestow his daughter, who was the pride of his race, on the reigning king of Chôla, who earnestly sued for her; and sending for a prince of the royal family of Pându, which was already connected with his own, married him to his younger sister, princess Mittâ. She gave birth to three sons, Mânâbharano, Kittisirimêgho, and Siriwallabhô. The ruler also wedded, in great pomp, Suhaddâ to Wirabâhu, and Sumittâ to Jayabâhu. He bestowed *Ratnâcali* on Mânâbharano, and *Lôkanâthâ* on Kittisirimêghô. Of his remaining daughters, he bestowed the one named Rûpawati, as well as the princess Sugalâ,* on Siriwallabhô.

At that period there were three royal princes, the relations of queen Tilôkasundari, who had come over from Silâpara, whose names were Madhukannawo, Bhîmarâja, and Balakkaro. The ruler of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on (his son) Wikkamabâhu, Sundari the younger sister of these princes; and devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamabâhu, the amiable princess Lîlâwati, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Mahâwanso, entitled, "the patronage (of relations,)" composed equally for the delight and affliction of righteous men.

* The granddaughter is here called a daughter.

APPENDIX VI.

A TABLE OF THE CONTENTS OF THE TEXT OF THE MAHAWANSO.

No. of the chapters.	No. of verses in each chapter.
1. The visits of <i>Gôtamo Buddho</i> to Ceylon.....	85
2. His genealogy, deduced from <i>Mahāsammato</i>	34
3. The first convocation.....	33
4. The second convocation.....	65
5. The third convocation.....	285
6. The genealogy and landing of <i>Wijayo</i>	48
7. The reign of <i>Wijayo</i>	77
8. Do. of <i>Panḍuwāso</i>	29
9. Do. of <i>Abhayō</i>	29
10. Do. of <i>Panḍukābhayo</i>	106
11. Do. of <i>Dēwānanpiyatisso</i>	43
12. The deputation of <i>thēros</i> to various countries in India, to propagate Buddhism.....	58
13. The deputation of <i>Mahindo</i> to Ceylon.....	22
14. His reception into (<i>Anurādhapura</i>) the capital of Ceylon.....	66
15. His acceptance of the dedication of the <i>Mahāvihāro</i>	234
16. Do. of the sacred edifices at <i>Mahintallē</i>	18
17. The arrival of the relics of <i>Buddho</i>	61
18. The obtaining the branch of the sacred Bo-tree.....	69
19. The arrival of do. do. do.	88
20. The demise of the <i>Thēros</i> (<i>Mahindo</i> and his colleagues).....	59
21. The reign of five kings.....	63
22. The origin of (prince) <i>Dutthagāmini</i>	89
23. The formation of his army.....	102
24. The war between the two brothers (<i>Dutthagāmini</i> and <i>Saddhātisso</i>).....	59
25. The triumph of <i>Dutthagāmini</i>	117
26. The consecration of the <i>Marichawati vihāro</i>	26
27. Do. of the <i>Lōhapasādo</i>	49
28. The acquisition of the materials for the construction of the <i>Mahāthūpo</i> (<i>Rannwelli</i>).....	43
29. The preparations for its construction.....	71
30. The description of the receptacle (in the <i>Thūpo</i>) for the relics.....	102
31. The enshrining of the relics.....	125
32. The departure to <i>Tusitapura</i> (death of <i>Dutthagāmini</i>).....	87

No. of the chapters.		No. of verses in each chapter.
33.	The reigns of ten kings	106
34.	Do. of eleven kings	93
35.	The reigns of twelve kings	125
36.	Do. of thirteen kings	134
37.	Do. of seven kings	267
38.	Do. of ten kings	115

The translation in the present volume extends to the end of this chapter3282

39.	The reigns of two kings	60
41.	Do. of eight kings	103
42.	Do. of three kings	69
44.	Do. of six kings	153
45.	Do. of four kings	82
46.	Do. of three kings	47
48.	Do. of six kings	226
49.	Do. of five kings	93
50.	Do. of one king	87
51.	Do. of two kings	136
52.	Do. of two kings	83
53.	Do. of five kings	53
54.	Do. of three kings	72
55.	The anarchy or interregnum	34
56.	The reigns of six kings	17
57.	The subjugation of the <i>Rohana</i> division of Ceylon	73
58.	The visit to <i>Anurādhapura</i>	57
59.	The patronage of relations, or royal intermarriages	51
60.	Improvements or reforms in the State and Church	91
61.	The reigns of six kings	74
62.	The history of the two Princes	67
63.	The journey to <i>Sakmantotapura</i>	53
64.	The march to the settlements of the <i>Paramandala</i> chiefs	64

* The first of these "seven kings" is *Mahāsena*. The account of his reign terminates at the 48th verse, and there also the first part of the *Mahāsaṃsa* concludes, though in the middle of a chapter; which strengthens my opinion that *Mahāsena* wrote the subsequent portion also to the end of the reign of his nephew *Dāṭṭasena*, being to the close of the 38th chapter.

* By mere inadvertence, in the text the words "forty one" have been written for "forty," "forty four" for "forty three" and "forty eight" for "forty seven," omitting "forty," "forty three," "forty seven."

* Printed in this volume as Appendix V.

No. of the chapters.	No. of runs in each chapter
65. The execution of the Minister.....	44
66. The discovery of the traitorous movements of the <i>Paramandula</i> chiefs.....	157
67. The appointment (of <i>Parakkamabāhu</i>) to the office of <i>Mahā Adipāda</i>	95
68. The restoration of order and prosperity.....	59
69. The conciliation of the army by the distribution of rewards.....	38
70. The abdication of the kingdom (in favor of <i>Parakkamabāhu</i>).....	358
72. His accession to the kingdom.....	348
73. The improvement of <i>Polonnaruwa</i>	165
74. The festival in honor of the <i>Dāthādhatu</i> (Tooth relic).....	252
75. The subjugation of the <i>Rāhena</i> division of Ceylon.....	205
76. The capture of the capital (of <i>Pāndi</i> , in southern India; this chapter also contains the expedition to <i>Cambodia</i>).....	332
77. The conquest of the kingdom of <i>Pāndi</i>	107
78. The construction of viharas (in Ceylon).....	108
79. The formation of royal gardens &c.	87
80. The reigns of sixteen kings.....	79
81. Do. of one king (<i>Wijayabāhu</i>).....	80
82. The festival of the <i>Dāthādhatu</i> (Tooth relic).....	52
83. The subjugation of the foreign usurpers.....	52
84. The patronage of religion.....	44
85. The performance of many acts of piety.....	121
86. The causing of many acts of piety to be performed.....	58
87. The abdication of the kingdom.....	75
88. The reputation of <i>Polonnaruwa</i>	122
89. The accession of <i>Bōsat Wijayabāhu</i>	73
90. The reigns of eight kings commencing with <i>Bōsat Wijayabāhu</i>	110
91. Do. of four kings commencing with <i>Parakkamabāhu</i>	37
92. Do. of seven kings from <i>Wijayabāhu</i>	30
93. The reign of <i>Mayādunne</i>	18
94. Do. of <i>Wimaladhammasūriya</i>	24
95. Do. of <i>Senarat</i>	24
96. Do. of <i>Rājasingha</i>	43
97. Do. of two kings commencing with <i>Wimaladhamma</i>	63
98. Do. of <i>Sriwijayarāja</i>	98
99. The accession &c. of <i>Kittisiri</i>	191
100. The conclusion.....	297

APPENDIX VII.

A synopsis of the Roman characters used to represent the Singhalese-*Páli* letters, in this publication; taken almost exclusively from the scheme recently published in Bengal.

As the *Páli* Alphabet is nearly identical with the *Dévanágari*, it cannot be necessary to define the sounds of the letters composing it.

VOWELS.

अ a, आ á; इ i, ई í; उ u, ए é; ओ ó.

CONSONANTS.

Gutturals क k, ख kh; ग g, घ gh; ञ ñ

Palatines च ch, छ chh; ज j, झ jh; ञ ñ

Linguals ट t, ठ th; ड d, ढ dh; ञ ñ

Dentals त t, थ th; द d, ध dh; न n

Labials प p, फ ph; ब b, भ bh; म m

य y, र r, ल l, व w, श sh, ह h, ङ ng, ओ o (ang).

There is but one s in *Páli*. The two ls have nearly the same sound; and the letter ढ partakes more of the sound of w than v.



INDEX AND GLOSSARY.

INDEX AND GLOSSARY.

A

- Abhayagiri* or }
Abhayuttara }
Abhayagullake
Abhayavāḍḍa
Abhayapura
Abhayathero
Abhayavapi
- a viháro at *Anurādhapura*, 206, 207, 223, 225, 235, 238, 241, 243, 250.
a viháro, not identified, 208.
227, 228.
88.
vide Theraputtābhayo.
also called *Jayavapi*, the first tank formed at *Anurādhapura*, 65, 66, 107, 160, 211.
- Abhayabalakapāsāno*
Abhayō
- the "cookoo rock" in the *Abhaya* tank at *Anurādhapura*, 99.
56, 57, 58, 62, 64, 65, 67: the rājās of Ceylon at the advent of *Kakumudho Buddho*, 88, 89, 90: the first name of *Dutthagāmini*, 97: the father of *Khanjadāno*, 142.
- Abhiṇṇa*
- from "abhi" supreme and the root ṇ knowledge, a preternatural gift or wisdom of inspiration, 116.
- Abhinaddhamāno*
Achchagullake
Achcharawittigāma
Aggikkhandāpama
- a tank, not identified, 222.
a viháro at the *Kāhagullake* mountain, 127, 205.
Singh, *Anurawittigama*, three yojanas to the north west of *Anurādhapura*.
"the similitude to the mountain of flames," Buddha's discourse in the *Anguttaranikāya*, 73, 97.
- Aggihrāmā*
Ahankārapitthiko
Ahōganga
- 34, 36.
a plain near *Anurādhapura*, 217.
Trans-Gangetic. In the *Tika* it is written *Adōganga* which would signify the Subterranean-Ganges, 16, 37, 240.
- Ajātasattu*
Ajīmaḥa
Akāstchētiyan
Alakkhāmaṇḍa
Alambagāma
Alasadda
A'malakan
A'mandagāmani
Ambalattthikapāsāda
Ambalattthikola or }
Ambatthikōlo }
Ambumalake
Ambatittha
- 10, 12, 185.
a sect of hindu devotees, 67.
a viháro on the summit of *Kōtipabbata*, 132.
residence of *Weasamaṇa*, 242.
a tank, not identified, 234.
capital of *Yasa* a division of India, not identified, 171.
in Singalese *nelli*, a fruit, 22, 70.
215, 216.
a hall in *Bhāraṇi*'s palace, also in the *Lōhapāsāda*, 162.
a cave in the Seven Korles in which the *Ridi* viháro has subsequently been built, 167, 208.
at *Anurādhapura*, 125.
a ferry near *Bintenne*, not identified, 150.

- Ambatthalo* one of the peaks of the *Misako* mountain (*Mihintallo*).
Ambidudugge a great tank, not identified, 210.
Ambiliyāgo a village, not identified, 254.
Ambo the mango tree, 22, 79.
Ambutthi a tank, not identified, 248.
Amitā 9.
Amitōdano brother of *Gōtamo Buddha's* father, 9, 55.
Anāgāmi the third state of sanctification, signifying that which does not return; regeneration in the human world being overcome, 77.
A'nandi 18.
A'nando 12, 13, 19.
Anamalaggan from *ana ana agan*, without beginning or end; *Buddha's* discourse on *Samsāra* or eternity, in the *Sanguttanikāyo*, 23, 98.
Anjano 9.
Anomadassi 1.
Anōtatthō from "*na*" and "*atthō*" that which does not get heated or parched; the name of a lake in *Himavanto* so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it, 2, 22, 27, 70, 169.
Antarāmigiri a viharo and tank, not identified, 257.
Antōgiri a village in *Rohano*, not identified.
Anulā the wife of *Mahāudgo* the second brother of *Dīpānāpiyatisso*, 82, 85, 110, 120; widow of *Khalldānāgo*, and wife of *Wattagāmani*, 202, 203, 204; wife of *Chōrandgo*, 209, 218.
Anūlatissapabbato a viharo, not identified, 225.
Anurādhapura the ancient capital of Ceylon, founded by *Anurādho*, minister of *Wijayo*, 50, 56, 65, 67, 117, 118, 129, 133, 134, 139, 153, 218; walls built round it 222, 225.
Anurādho minister of *Wijayo*, 50; brother of *Bhaddakachchanda*, 56, 57, 64, 65, 68.
Anurawihāro in *Mahagīmo*, not identified.
Anuro the standard bearer of the king of *Wango*, 44, 46.
Anuraddhako 15, 19.
Aparantaka one of the ancient divisions of India, not identified, 71, 73.
Appamādawaggo the discourse on non-procrastination, in the *Khudakanikāyo* of the *Pitakattaya*, 25.
Arahat *passim*: from "*ari*" foes (*i. e.* sinful passions,) and "*hattatā*" being destroyed or overcome.
Arawālo *Nāga* king of *Kāśmir*, 72; a lake in *Kāśmir*, 72.
Ariṭṭho now *Rittigalla*, a mountain in *Neurakādwīya*, 63, 64, 127; a viharo there, 202; nephew of *Dīpānāpiyatisso*, 69, 103, 110, 111, 115, 116, 120, 126.
Arund a clay of a reddish color, possessing medicinal properties, 70.
Asulhi *passim*: the month of June-July, derives its name from one of the lunar mansions.

<i>Asandhimittā</i>	the first wife of <i>Dhammāsōko</i> , 25, 122.
<i>Asankhiyā</i>	<i>passim</i> : innumerable, surpassing computation.
<i>Asēlo</i>	127, 128.
<i>Asmīsōpamān</i>	from <i>asmīsō</i> the serpent, and <i>upama</i> comparison, the parable of the serpent, a discourse of Buddha in the <i>Majjhimanikāyo</i> of the <i>Suttapitakō</i> , 73, 97.
<i>Asōkamāḍā</i>	wife of prince <i>Sālī</i> , 200.
<i>Asōkamāḍako</i>	at <i>Anurādhapura</i> , 95.
<i>Asoko</i>	the great Buddhistical emperor of India, subsequently called <i>Dhammāśoka</i> , 21, 22, 23, 25, 34, 35, 36, 42, 76, 108: a brother of <i>Dēvānampiyatisso</i> , 95: (a tree) <i>Singh. Hōpala</i> .
<i>Asōkārāmo</i>	the viharo built at <i>Pāṭilipura</i> by <i>Asoka</i> , 26, 33, 34, 39.
<i>Assamaṇḍalo</i>	at <i>Anurādhapura</i> , 100.
<i>Assayūjo</i>	<i>passim</i> : the month of September-October, the name of one of the lunar mansions.
<i>Attalho</i>	a viharo and tank, not identified, 257.
<i>Attihadassi</i>	1.
<i>Attakutha</i>	Commentaries or explanatory discourses, the title of the sacred commentaries on the <i>Pitakattaya</i> , 207, 251, 252, 253.
<i>U'manti</i>	also called <i>Ujjēni</i> , modern Oujein in India, 18, 76.
<i>U'yupālā</i>	37.

B

<i>Bahātmussutisso</i>	207.
<i>Bahiyo</i>	304.
<i>Bahūlika</i>	one of the Buddhistical schisms, 21.
<i>Balattho</i>	<i>passim</i> : a messenger of a king, an executive officer.
<i>Bali</i>	tribute, also offerings in the yakkha religion, 230.
<i>Bārdnasi</i>	on the <i>Ganges</i> , the capital of <i>Kāśi</i> , the name derived from two tributary rivers <i>Bārā</i> and <i>Nasi</i> , 2, 24, 95, 171, 180; the modern Benares.
<i>Bhaddakārhehānā</i>	the daughter of <i>Amitōdana</i> the paternal uncle of <i>Gōtamo Buddha</i> . By her marriage with <i>Panduvāsadevo</i> , the <i>Wijeyan</i> dynasty of Ceylon became allied to the <i>Sākyan</i> family, 55, 56, 65.
<i>Bhaddasalo</i>	71, 127.
<i>Bhaddawaggi</i>	an Indian tribe, 2, 180.
<i>Bhaddaji</i>	183, 184.
<i>Bhaddātumbaro</i>	at the <i>Chētiyo</i> mountain, 103.
<i>Bhagiraso</i>	8.
<i>Bhakkhavarahobbo</i>	a port in <i>Rōhana</i> , supposed to be near the salt marshes of <i>Hambantotte</i> , 217.
<i>Bhallātako</i>	a tank and viharo, not identified, 257.
<i>Bhallatūtha</i>	a sea port on the western coast, not identified, 227.
<i>Bhalluko</i>	nephew of <i>Elāro</i> , 155, 156.
<i>Bhāmīni</i>	on the line of <i>Dupphayāmini's</i> march, not identified, 151.

<i>Bhāṇḍa</i>	77, 80.
<i>Bharano</i>	137, 141.
<i>Bharato</i>	8.
<i>Bhātiko or Bhātikahhaya</i>	210, 213.
<i>Bhātiwanko</i>	not identified, 178.
<i>Bhātikatisa</i>	224, 225.
<i>Bhātiyo</i>	father of <i>Bimbisāro</i> , 10.
<i>Bhattasāla</i>	the refectory at <i>Anurādhapura</i> , 101.
<i>Bhayaluppaka</i>	not identified, 210.
<i>Bhikkhūwāso</i>	a <i>wihāro</i> , not identified, 257.
<i>Bhirani</i>	162.
<i>Bhutārāmo</i>	225.
<i>Bimbisāro</i>	10, 83, 180.
<i>Bindusāro</i>	21.
<i>Bodhimanda</i>	the terrace of the Bo-tree at <i>Buddhaghya</i> in India, 171.
<i>Bōdhisattō</i>	<i>passim</i> : a Buddha elect.
<i>Brahma-lōka</i>	<i>passim</i> : the heavenly mansions of <i>Brahmā</i> .
<i>Brāhma</i>	<i>passim</i> : a brahman.
<i>Brāhmā (Mahā)</i>	one of the Hindu triad, 17, 180, 189, 190.
<i>Buddhadāso</i>	243, 246, 247, 256.
<i>Buddharakkhito</i>	171.
<i>Buddho</i>	<i>passim</i> : from the root <i>buddha</i> to comprehend.

C

<i>Chakkawāla</i>	the circle or boundaries of the universe, 114.
<i>Chakkawatti</i>	from <i>chakka</i> , a wheel or circle, also the circle of the universe, and <i>watti</i> the ruler or sustainer, applied to <i>Buddho</i> , as well as to the emperors of Asia, 20.
<i>Champaka</i>	Singalese <i>sapa</i> (<i>nichelea champaka</i>).
<i>Chānukka</i>	minister of <i>Chandagutto</i> , 21.
<i>Chandagutto</i>	the <i>Chandragupta</i> of the <i>Hindus</i> , and the <i>Sandracottus</i> of the classics, 21.
<i>Chandālo</i>	(adjective) low caste, <i>passim</i> .
<i>Chandamo</i>	9.
<i>Chandamukhasina</i>	216, 218.
<i>Chandamukha</i>	9.
<i>Chandanaggāmo</i>	in <i>Rōhana</i> , not identified, 110, 120.
<i>Chandawajjī</i>	28, 31, 32.
<i>Chanda</i>	son of <i>Pandula</i> , 60, 61, 63, 65.
<i>Charaka</i>	8.
<i>Chāfi</i>	an earthen vessel, commonly called a chatty, 167.

<i>Chaturmahārāja</i>	the four kings of the <i>Chaturmahārājika</i> heaven.
<i>Chatusālā</i>	the quadrangular hall, the refectory of the priesthood at <i>Anurādhapura</i> , 87, 183, 221.
<i>Chētiya</i>	the mare <i>yakkhini</i> 63, (<i>Dēvi</i> , the mother of Mahinda), 76.
<i>Chētiyagiri</i>	the capital of <i>Dakkhinagiri</i> in India, 76.
<i>Chētyan</i>	<i>passim</i> : an object of worship, whether an image, a tree, an edifice or a mountain, from the root <i>chiti</i> to meditate or think.
<i>Chētiya</i>	8, the mountain and wiharo at <i>Mihintallē</i> near <i>Anurādhapura</i> .
<i>Chēto</i>	a village to the southward of <i>Anurādhapura</i> , not identified, 109.
<i>Chetra</i>	<i>vide also</i> <i>Misra</i> , 102, 103, 104, 105, 106, 122, 123, 124, 125, 129, 139, 202, 216, 221: wife of <i>Wazabho</i> , 220.
<i>Chhadanta</i>	a lake in the <i>Himalayan</i> regions, not identified, 22, 134.
<i>Chhatto</i>	a malabar who commanded at <i>Mihiyangano</i> , 150.
<i>Chirawāpi</i>	a tank, not identified, 237.
<i>Chitta</i>	<i>passim</i> : one of the asterisms which gives its name to the month <i>chitta</i> Mutch,—April.
<i>Chitta</i>	(mother of <i>Pandukabhaya</i>), 56. <i>vide</i> <i>Ummāśachitta</i> .
<i>Chittagutto</i>	a thero of <i>Bodhimando</i> , 171.
<i>Chittupabbata</i>	a mountain and wiharo in <i>Rohano</i> , Singh. <i>Sittulpore</i> , not identified, 130, 143, 145, 221.
<i>Chōla</i>	Singh. <i>Soli</i> , <i>Solimandalum</i> of the classics, comprising probably <i>Mysore</i> and <i>Tanjore</i> , 128.
<i>Chōla</i>	a mountain two yojanas to the southward of <i>Anurādhapura</i> , not identified, 68.
<i>Chōranāga</i>	209.
<i>Chuldanāga</i>	225.
<i>Chulābhaya</i>	216.
<i>Chūlagalla</i>	a wiharo on the Gōno river, 216.
<i>Chūlahatthipadōpaman</i>	the parable of the footsteps of the small elephant, a discourse of <i>Buddha</i> in the <i>Majjhimanikāya</i> , 79.
<i>Chūlāmuni</i>	a dagoba in the heavenly mansions of <i>Sakka</i> , 108.
<i>Chūlanāga</i>	a mountain in <i>Rohano</i> , not identified, 214.
<i>Chulānganiyapitthi</i>	Singh. <i>Sulagunupitthi</i> in <i>Rohano</i> , not identified, 146, 195.
<i>Chulōdaro</i>	45.

D

<i>Dagoba</i>	<i>passim</i> : from " <i>Dhātā</i> " and " <i>gabbha</i> " (the womb, receptacle, or shrine of a relic).
<i>Dakkhinagiri</i>	in India, situated between <i>Pōṭṭipura</i> and <i>A'wanti</i> , the territory of <i>Mahinda's</i> mother, 76; a wiharo at <i>Ujjeni</i> , 171; a wiharo at <i>Anurādhapura</i> , 200; another, 257.

- Dakkhinakkhakan* the right collar bone relic of *Buddha*, 105, 106, 107, 108,
Dakkhinuwihāra at *Anurādhapura*, 206, 225.
Damīlādāwī wife of *Chundamukhasiwo* 218.
Dandaniyako the chief dispenser of punishment, criminal judge, 69.
Dandapāni 9.
Dantagāthā a hall for priestesses, 210.
Dāsako 28, 29, 30.
Dāṭṭasīlan *passim*: the ten precepts or commandments.
Dāṭṭhadhātū the tooth relic of *Buddha*, 105, 240, 248, 258.
Dāṭṭhiyo a damilo usurper, 204, 206; another, 256.
Datto a gate porter, 218.
Dāyagāma viḥāro and tank in *Rohana*, not identified, 257.
Dewadāho 9.
Dewadatto 9.
Dhāradatta the parable of the messengers of the gods, one of *Buddha's* discourses in the *Majjhimanikāya*, 73, 83.
Dewakūta Adam's peak, 88, 89.
Dewānampiyatissa 4, 68, 69, 70, 71, 77, 78, 96, 105, 106, 111, 117, 121, 122, 124, 130, 161.
Dēwatā *passim*: inferior dēwas.
Dēwo *passim*: from the root "*dāwa*," rejoicing: celestial and felicitous beings or deities; the first name of *Khanjadinwa*, 142.
Dhammā *passim*: righteousness; also one of the three divisions of the *Piṭakattaya*, from the root "*dhara*" to sustain; and treats of faith and doctrine.
Dhammachakko an edifice at *Anurādhapura*, 241.
Dhammachakkapavattana the supremacy of *Dhammā* or religion, a discourse of *Buddha* in the *Suttapitako*, 2, 74, 101.
Dhammadāzsi 1.
Dhammadinno théro, 197.
Dhammaguttiko the designation of one of the schisms in Buddhism, 21.
Dhammagutto théro, 197.
Dhammakkhando sections of *Dhammā*, the divisions of the Buddhistical scriptures, 201.
Dhammapalāṭi 37.
Dhammarakkhito (a théro of *Yōna*) 71, 73: (a théro of *Ujjeni*) 171.
Dhammarachigā one of the schisms in Buddhism in Ceylon, 21.
Dhammasiṃṃu a théro of *Bārāṇasi*, 171.
Dhammasiṃko emperor of *India* and the great patron of Buddhism, 23, 35, 37, 39, 69, 71, 78, 105, 110, 111, 112, 115, 116, 122, 185, 240, 258, vide *Asoka*.
Dhananando 21.
Dhātā 254.
Dhātusinapabbato a viḥāro, not identified, 237, 257.
Dhātusina 209; (another) 254; the raja, 254, 255, 256, 261.
Dhōṭḍano paternal uncle of *Uttarāsa Buddha*, 9.

<i>Dhūmarākkhappabbato</i>	now <i>Hunugiri</i> or <i>Dumbura peak</i> near Kandy, 62, 63, 250.
<i>Dighabāhugullo</i>	a viharo, not identified, 203.
<i>Dighabhuyo</i>	son of <i>Kākananno</i> , 138; a chief, 150.
<i>Dighachankamanān</i>	the perambulation hall for priests at <i>Anurādhapura</i> , 101.
<i>Dighagāmini</i>	son of <i>Dighāyo</i> 57, 58.
<i>Dighajuntu</i>	a minister of <i>Elāro</i> , 153, 154, 155.
<i>Dighapāsāna</i>	now called <i>Dhiggalla</i> at <i>Anurādhapura</i> , 99.
<i>Dighasando</i>	a minister of <i>Dindānanpiyatisso</i> 102, a pariwenō at <i>Anurādhapura</i> , at which the <i>Mahāwanso</i> was compiled, 102, 254.
<i>Dighathunika</i>	<i>Dutthagāmini's</i> charger, 146.
<i>Dighawapi</i> or <i>Dighayuwāpi</i>	now called <i>Dhigatūwa</i> , by the Singhalese, in the Batticaloa district, 7, 56, 145, 146, 148, 193, 201; the dagoba, 201.
<i>Dighāyu</i>	brother of <i>Bhaddakachchānā</i> , 57.
<i>Dipankaro</i>	1.
<i>Dipamāno</i>	the <i>Mahāwanso</i> , 257.
<i>Disāla</i>	daughter of <i>Wijayo</i> by <i>Kuwini</i> , 51.
<i>Dolōpabbato</i>	a mountain, not identified, 62.
<i>Dōna</i>	a measure containing four <i>dihakān</i> , Singh. <i>lāhā</i> .
<i>Dōnō</i>	a minister of <i>Dindānanpiyatisso</i> , 110; a town, Singh. <i>Dennagama</i> situated among the marshes near <i>Bintenan</i> , not identified but probably near <i>Hurakara</i> , a viharo, not identified, 200, 225.
<i>Dubbalawāpitissu</i>	a tank, not identified, 201, 217, 235.
<i>Durutissakawāpi</i>	(vide <i>Gāmani Abhaya</i>), 4, 97, 130, 145, 146, 148, 150, 153, 154, 155, 161, 162, 165, 169, 186, to 201.
<i>Dutthagāmani</i>	a village to the northward of <i>Upatisa</i> near <i>Mihintallī</i> , 59, 109, 133.
<i>Dwāramanḍalāko</i>	a village, not identified, 224.

E

<i>Ekabhyoharika</i>	the designation of one of the schisms in Buddhism, 20.
<i>Ekadwāro</i>	a viharo near a mountain of that name, not identified, 219.
<i>Elāro</i>	The Chōlian conqueror of Ceylon, 128, 130, 133, 134, 137, 139, 153, 154, 155.
<i>Erakawillo</i>	a viharo, not identified, 237.

G

<i>Gajabālukagāmini</i>	223, 224.
<i>Gajākumbhakapāsānān</i>	at <i>Anurādhapura</i> , 99.
<i>Gallakapitho</i>	a village, not identified.
<i>Gālabatittho</i>	a thūpo, not identified, 221.
<i>Gāmini</i>	brothers of <i>Bhaddakachchānā</i> 58; a town, not identified, 145.

- Gāmini-Abhaya* the infant name of *Dutthagāmini*, 135, 136, 138, 140, 141, 142, 143, 144, 145, 146.
- Gāmini wēpi* a tank near *Anurādhapura*, 66, 67; another 223, neither identified.
- Gāvīṭṭhuvāḍi* a viharo in *Rohana*, not identified, 131.
- Gaṇḍamba* a mango-tree miraculously raised by Buddha at *Sāvatthīnagara*, in *India*, celestial choristers, 72.
- Gaṇḍhabbo* now *Candahar* in *India*, 71, 72, 73.
- Gaṇḍhārā* the *Ganges*, 185.
- Gaṇḍarājīyā* a viharo, not identified, 225.
- Gaṇḍarokana-suttan* one of Buddha's discourses in the *Suttanipitaka*.
- Gaṇḍasenapabbatā* a viharo, not identified, 237.
- Gaṇḍakāra* a viharo at *Anurādhapura*, at which the *Aṭṭhakathā* were translated into Pāli, 252.
- Gawuralisso* a viharo, not identified, 224.
- Gawuro* a damilo chief, 150.
- Ghatitodano* D.
- Ghāṇḍo* a viharo at *Kaṇṇabā* in *India*, 171.
- Gijjakēṇa* a tank, not identified, 248.
- Giri* a *nighanto*, 66; another, 203.
- Giridīpa* 3, the rocky isles situated to the south-east of *Ceylon*, supposed to be the great and little *Basses*.
- Girikaṇḍako* or *Girikaṇḍasūwo* brother of *Abhaya*, 64, 65.
- Girikaṇḍapadiṣo* now, *Giriwaya*, a division of the *Tangalle* district, 64, 65, 140, 142.
- Girikaṇḍhillo* a viharo, not identified, 201, 202.
- Girīmalaputākhaṇḍo* a viharo, in *Singhalese Nilgiri*, north of *Anurādhapura*, not identified, 153.
- Ginatti* the throat relic of *Gōtamo*, *Buddho* which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum, 4, 104.
- Gōdho* the *inguana* called in *Ceylon* the ant-eater, 148, 166.
- Gōkanna* a viharo, not identified, 237.
- Gōkulika* the designation of one of the schisms in *Buddhism*, 20.
- Gōmagapīṇḍikaṣ* a discourse of Buddha in the *Majjhimanikāya*.
- Gōmagamakatūthū* the port of *Ginagamo* at the mouth of the *Kanduro* river, 54, 55.
- Gōndhigāmo* a tank, not identified, 248.
- Gōnnagiri* a viharo towards *Dvāravanāḍala*, not identified, 127.
- Gōṇo* a river, now *Gōṇē oya*, 255, 256.
- Gōtamo* *Buddho* 1, 2, 19; a *thero*, 146, 147.
- Gōṭṭabhaya* son of *Yatthālakutisso*, 97, 130, 141; another, 228, 231, 233.
- Gōṭṭaimhara* a warrior of *Dutthagāmini*, 137, 140, 141, 152, 153.
- Gōṇṇito* a village near *Chittalapabbata*, *Singh. Gōḍigumma*, not identified, 143.
- Gūṭṭahāḍo* *Singh. Gūṭṭala* now *Batila* in *Rohana*, 146, 150.
- Gūṭṭika* a *malabar* wasper, 127.

H

- Hālakēla* a town, not identified, 150.
Hāṣṣabhāṇako a town, not identified, 151.
Hāḥ a wiharo at *Antāgiri*, not identified.
Hāḥibrahmano (ambassador of *Dewānampiyatisso*); 69.
Hambugallako a wiharo, not identified, 204.
Hāritā a *Yakkhini* of *Kāśmir*, 72.
Haritukāṇ *bignonia indica*, in Singh. *Aralu*, 22, 70.
Hattalako a nunnery at *Anurādhapura*, 120, 121, 123, 125.
Hatthibhōgajanapada a division of *Malaya*, 218.
Hatthikkhandu a wiharo at *Dvāramayalā*, 127.
Hatthipōṇa near *Wijita*, 151.
Heliḡāmo a village eight "karissu" in extent, in *Rōhano*, not identified, 221.
Hellōḡāmo a village, not identified, 244.
Himanto *passim*: the cold or snowy season, from the full moon of November to the full moon of March.
Himawāle or } *vide Mahādhūpa*, the *Romanwelli* dāgola at *Anurādhapura*, 88, 97, 103,
Himamālako } 125, 202.
Himawantō the snowy regions generally; also the *Himadiga* country in particular, 22, 71, 72, 74, 105, 169.
Himawatā one of the schisms in Buddhism, 21.
Hiyagalla at *Anurādhapura*, 100.
Hundarawapi Singh. *Hendarawena* in *Rōhano*, not identified, 140.
Hunūchakanniko a division of *Rōhano*, not identified, 214.

I

- Itanāgo* 216, 218.
Imbaro *vide Gōtambaro*.
Indagutto a thero of *Asokārāmo*, 34; of *Rājagaha*, 171; of *Anurādhapura*, 182, 190, 191, 192.
Iṇi *passim*: from the root *īṇ* to investigate, a sanctified personage.
Isibhūmanganāṇ at *Anurādhapura*, the site of *Mahinda's* funeral pile, 125.
Isipattano a wiharo at *Bārānasi*, in *India*, 171.
Isarasammunako a wiharo at *Anurādhapura*, 110, 123, 218, 231.
Itthiya a thero, 71, 240.

J

- Jāḥi* a tank, not identified, 237.
Jalluro *passim*: one of the four quarters of the human world, being the *terra cognita* of the Buddhists. The name is derived from the *Jambu*-tree.
Jambudīpa

- Jambugama* a village, not identified, 151.
Jambukola in ancient *Nagadipa*, probably the present *Culambogam* in the Jaffna district, 69, 70, 110, 117, 119.
Janta the *Chhatagghako*, 253.
Jatila an Indian sweet from "*Jatan assa attihiti*," "he who has a top-knot of matted hair," 2.
Jawumalitittha a ferry of the *Kappakanduro* in *Rikana*, Singh. *Middanantotta*, not identified, 146.
Jayamangala the name of a chant, literally "the rejoicings of success."
Jāyanta 93, 94, 95.
Jayanta 9.
Jayanāpi vide *Abhayawāpi*, 65.
Jiawana viharo and thūpa at *Anurādhapura*, 236, 239.
Jila a viharo at *Sāvatthipura* in *India*, not identified, 4, 5, 6, 7, 171.
Jettathissa 233, 234; another, 242.
Jetho the month of May—*Jum*, so called from one of the asterisms; also, senior, elder, 77.
Jivakotto son of *Wijayo* by *Kumēni*, 51, 52.
Jōlimanan vide *Nandana*, 100.
Jōtīya the chief architect of *Paradukkhaya*, 66, 67.
Jutindaro a yakko, 63.

K

- Kācharaggama* now *Katragam* near the southern coast, so called from a temple to the god *Katragam*, or *Kartikaya*, 119, 120.
Kachchama 9.
Kachchhakattittha Singh. *Kasembilitotta* or *Kasdtotta*, not identified, 63, 135, 136, 139.
Kadamba the *Malwattu Oya* or *Aripo* river near which *Anurādhapura* is situated, 50, 84, 88, 134, 166, 213, 222; also the Kolong-tree, *nauclea cordifolia*, 100; likewise a creeper, 106; a viharo, 206.
Kahapana a gold coin, worth 10 *masakas*, which is a silver coin, called in *Sinhalese* *masa* and now valued at eight pence, 15, 18, 19.
Kakumandako son of *Gothikkaya*, 97, 130, 131, 134, 138, 140, 144, 145, 162.
Kakumandapeli at *Anurādhapura*, not identified, 99.
Kakudhanaya *Kubukwewa* a tank at *Anurādhapura*, 88.
Kakuzandho a Buddha, 1, 88.
Kalārajanaka 9.
Kallakhallo a viharo, not identified, 210.
Kalakanatissa 210.
Kalakarāma a viharo at *Saketa* *pura* an ancient city of *India*, not identified; at which Buddha delivered his discourse hearing that name in the *Anguttaranikayo*.

<i>Kelanāgo</i>	see <i>Mahanāgo</i> : 180, 185, 189.
<i>Kalando</i>	a viharo situated on the <i>Manināgo</i> mountain, not identified, 214; another at a brāhman village, 237.
<i>Kalapānagara</i>	in <i>Rohanā</i> not identified, 62.
<i>Kālapasādhaparinēna</i>	at <i>Anurādhapura</i> , 101, a tank, 239.
<i>Kakuvēna</i>	49, 50.
<i>Kālavēko</i>	15, 19, 21.
<i>Kālavāpi</i>	now * <i>Kālavēna</i> tank in <i>Neurakaldwīya</i> , 256, 257, 260, 262.
<i>Kālawēlo</i>	fortune teller, 55; a slave, 57, 58, who becomes a <i>yakkho</i> , 59, 65, 67; a <i>thupo</i> , 237.
<i>Kālī</i>	48.
<i>Kāṭiṅga</i>	the Northern Circars of India, 43; their ancient capital also called <i>Dantapura</i> , 241.
<i>Kalo</i>	a tank, not identified, 221.
<i>Kalyāni</i>	six miles from <i>Colombo</i> , on the right bank of the <i>Kalyāni</i> river, 6, 7, 8, 90, 130, 131, 107, 225.
<i>Kalyāno</i>	8.
<i>Kambanitti</i>	a viharo and tank, not identified, 257.
<i>Kammāchariya</i>	the teacher, or conductor of the <i>Kammawāchan</i> .
<i>Kammawāchan</i>	literally signifies rules of action or procedure, but is chiefly applied to the rules which regulate buddhistical ordination, 37.
<i>Kanākadatta</i>	92.
<i>Kandānūmā</i>	40.
<i>Kandarahinako</i>	a viharo, not identified, 202.
<i>Kandulo</i>	a fisherman, 134; <i>Dutthagamiṇi's</i> state elephant, 134, 137, 146, 147, 150, 151, 152, 153, 154, 155, 156, 186.
<i>Kandura</i>	a river, probably the <i>Kadamba</i> nearer the sea, 54; a viharo, 201.
<i>Kaniyāntisso</i>	215, 216.
<i>Kanittathisso</i>	224.
<i>Kannanuddhamāni</i>	a mountain, not identified, 5.
<i>Kapallakkhande</i>	near one of the gates of <i>Anurādhapura</i> , 217.
<i>Kapillanattiko</i>	supposed to be in the neighbourhood of <i>Hurdwar</i> , in <i>India</i> , derives its name from <i>Kapilo</i> , the name of <i>Gotamo Buddha</i> in a former existence, 9.
<i>Kapilo</i>	a minister, 227.
<i>Kapisa</i>	an officer of <i>Wattagāmini</i> , 204.
<i>Kapittho</i>	a species of wood apple.

* This tank, situated 20 miles to the north west of the temple of *Dambulla*, on the road to *Anurādhapura*, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation in Ceylon. The circumference of the area of the tank, when the embankment was perfect, could not have been less than 10 miles. The embankment, with the lateral moat of the *Salala* weirs is at least 19 or 12 miles long. The stone spill-water in the broken bank of *Kālā* weirs is, perhaps, one of the most stupendous monuments in the island of misapplied human labor. The canal by which the waters of this tank were conducted to *Anurādhapura*, may still be partially traced; and in its vicinity the remains of the ancient fortress of *Wāṭṭa* are to be found.

- Kappukandaro* Singh. *Kopukandaragama* a village in *Rohano*, not identified, 141; also a river in *Rohano*, 146, 197.
- Kappo* *passim*: the term of the duration of the world in each of its regenerations or re-creations; derived from *Kappigati pubbata-sāsapipamādhiti*, "the comparison of a grain of mustard with a mountain," as illustrating the undefinable duration of a *kappo*, in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one *yōjana* in height.
- Karinda* the *Kirindi* river in *Rohano*, 194.
- Karisa* a measure equal to four *annas*, 61.
- Kasapabbata* a mountain to the southward, not identified, 62; another near *Anurādhapura*, 153.
- Kāsi* the division of *India* of which Benares was the capital, 20.
- Kāśmīra* *Kāśmir* in *India*, 70, 71, 73, 171.
- Kassapittthako* a viharo and tank, not identified, 257.
- Kassapiya* the designation of one of the schemes in Buddhism, 21.
- Kassapo* the Jutilian, 1; the hierarch, 11, 12; a thero, 74; a prince, 257, 93, 94, 161.
- Kattika* *passim* the month of October—November, derives its appellation from one of the constellations.
- Kaciriso* a chief of *Kachchha*, 150.
- Kikātib* a tank near *Mahatittha*, not identified, 222.
- Kilāso* in *India*, not identified, 172, 197.
- Khojjano* a discourse of Buddha in the *Majjhimanikayo*, 100, 202.
- Khandānaga* a tank and viharo, not identified.
- Khandamārupitttho* a fort of *Dutthagāmini* near *Wijita*, 151.
- Khandawittthiko* Singh. *Koḍdawittthigama*, not identified, 138.
- Khaṇḍakko* a warrior of *Dutthagāmini*, 137, 143.
- Khaṇṇa* a tank, not identified, 237.
- Khattiya* (adjective) royal, one of the four original castes.
- Khemarāso* previously *Ambatittha*, not identified, 150.
- Khemuttanagara* the capital of *Khemarāja* in *India*, 90.
- Khemo* *Khemarāja* of the *Hindus*, 90.
- Khuddamūlako* 99.
- Khuddaparinda* 255.
- Khuddatiro* *thero*, 197.
- Kidābbiko* 5.
- Kinpara f* } a fabulous animal or rather bird with a human form above the waist, 37.
- Kinpara m* }
- Kiso* 45.
- Kittigāma* a village near *Kotasewa* in the *Tungalla* district, 141.

- Kohawāto* a tank, not identified, 237.
Kōlambagāma a tank, not identified, 221.
Kōlambhalako a wiharo at the *Rutirako* mountain, 127, 155, 203.
Kōliya in *India*, not identified, from which also the name of one of the Indian dynasties is derived, 184.
Konāgamano 1, 90.
Konḍaṇṇo 1.
Kōsambiya in *India*, not identified, derives its name from the *Isi, Kusambo*, 16, 171.
Kōti 100 lacks or 10,000,000; also innumerable as surpassing computation.
Kōtipabbato Singh. *Kotapowa*, now *Kotawerra* in the Tangalle district, 132, 141, 195, 224, 250, 257.
Kōtiwāta Singh. *Kotalidannawa*, not identified, 138, 176, 237.
Kōtā Singh. *Witānumara*, not identified, 150.
Koṭṭa now *Kotmali*, in *Malaya*, 145; also a division near *Bintenne*, 150, 225.
Kubuhandano on the sea coast, not identified, 214.
Kujjasōbhito 18, 19.
Kukkutagiri a pariwēno at *Anurādhapura*, 225, 235.
Kukkutārāma a wiharo or temple at *Pupphapura* in *India*, 30.
Kulatthawāpi a tank at *Anurādhapura*, 153.
Kulumbālo a wiharo, not identified, 200.
Kulumbarikannikāya a division of *Rohano*, not identified, 140.
Kumāro (an uncle of *Kuwēni*), 52.
Kumbhagāma a village, not identified, 151.
Kumbhlako a tank, not identified, 237.
Kumbandho (a *nighanto*), 67; also celestial choristers of (*Assas*), 72.
Kumbhigallako a wiharo, not identified.
Kumbhikānāṭṭa a clay pit at *Anurādhapura*, 99.
Kumbakata (a slave girl), 59.
Kummantagāma a village, not identified, 137.
Kuṇḍalo a brahman of *Dvāramandalo*, 138.
Kunjaro a state elephant, 99.
Kuntamālako at *Anurādhapura*, 99.
Kurindispāsako a wiharo, not identified, 202.
Kuruvindā sand stone, 169.
Kuziwati one of the ancient capitals of *India*, not identified, 8.
Kusināra a city in *India*, supposed to be *Hurdwar* where *Gōtamo Buddha* died, 11.
Kusumapura vide *Pātālipura*, 115.
Kutāli a wiharo in *Rohano*, not identified, 131.
Kutumbiko *pissun* : the head of a family; a man of property.
Kutumbisingano a village in *Giri*, Singh. *Kellahannānangama*, not identified, 142.
Kutwikkalo a wiharo Singh. *Kemgalla*, not identified, 203.

L

- Labbhiyamarabbho* a warrior of *Dutthagāmini*, 137.
Labbigāmo a village near the *Arittho* mountain, not identified, previously called *Nagara-kagāmo*, 64.
Lajjitizzo 201, 202
Lāla situated between *Wangu* (Bengal) and *Māgadha* (Behar), 43, 46, 47.
Lankā *passim*: the oldest name of Ceylon in the literature connected with the religion of *Gōtama* Buddha, and derived from its beauty and perfection.
Lankāpura the ancient capital of *Lankā*, supposed to have been submerged, 49, 52.
Lankāwihāro at the *Arittho* mountain, 127.
Lohāwararalaggāmo a wihāro in the *Kaṭi* mountain, 150.
Lohakumbhi one of the hellas, the name signifies a caldron of molten lead, 18.
Lohapasāḍḍo the brazen palace for priests at *Anurādhapura*, 101, 161, 163, 164, 165, 195, 200, 202, 210, 215, 225; (stone pillars thereof reset), 232, 239, 257.
Lohitawekkaḍḍo now *Lēwākaḍḍa* or *Lēwāya* in *Rāhano*, 62.

M

- Madda* one of the ancient subdivisions of the Gangetic provinces, not identified, 54.
Madhura (*Dhakkhinā*) the southern *Madura* in the peninsula of India, 51.
Māgadha comprising the modern Behar and perhaps the adjacent provinces, 1, 43, 251, 253.
Māgasiro the month November-December, deriving its name from an asterism, 68, 70.
Maggaphala from *Maggas* path and *phala* blessing, probation and sanctification, 74.
Maha-āmasāḍḍa a great hall at *Anurādhapura*, not identified, 224.
Mahābrahmā *vide* *Brahmā*.
Mahacheliko or *Mahachēḷa* son of *Khullāṭaṇḍo*, 202, 203, 208, 209.
Maha-angano a tree at *Anurādhapura*, 99.
Mahadaragullo a tank, not identified, 237.
Mahādātiko 210, 213, 215
Mahādēwo *thēro* 37, 71; the disciple of *Kakusandho*, 90; a minister of *Dhammānko*, 111; a *thēro* of *Pallawabhōgo*, 171.
Mahadhammarakkhito *thēro*, 33, 34, 71, 74; a *thēro* of *Yōna*, in India, 171.
Mahāgallako a tank, not identified, 237.
Mahāgāmano a tank, not identified, 224.
Mahāgāmo the ancient southern capital of Ceylon, now *Māgama* in *Rāhano*, 130, 134, 135, 145, 146, 147, 148, 150.
Mahagandiwapi a tank to the southward of *Anurādhapura*, not identified, 215.
Mahākillo king of the celestial *Nāgas*. See *Kalāṇḍo*, 221.
Mahākassapo the Buddhistical heirarch at the time *Sākyā* died, 11, 14, 20, 42, 185.

- Mahallakā nāga* 224.
Mahamāla wife of *Wankandziko*, 223.
Mahamungalo a viharo on the *Gonno* river, not identified.
Mahamani a tank, not identified, 221.
Mahamigo a royal garden at *Anurādhapura*, 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 209, 225.
Mahamuchalo 8.
Mahanāga the garden in which *Gōtamo* alighted at *Mahiyangano* in *Pintenne* in his first visit to *Ceylon*, derived from *Maha* and *nāga* the great iron wood trees with which it abounded, 3; another at *Anurādhapura* 106.
Mahanāga the second brother of *Dandaunpiyaliso*, 82, 97, 130, son of *Wattagāmini*, 203.
Mahāndamo (garden) 91, 92, 93; a *rāja* 250, 252, 253; the author of the *Mahāwanso*, 254, 255.
Mahānāradakassapo one of the incarnations of *Gōtamo* *Buddho*, in the character of a *brāhmarāja* of that name, the subject of one of the discourses of *Buddho* in the *Khudakanikāya*.
Mahanikawittihī a tank, not identified, 221.
Mahānipo a tree at *Anurādhapura*, 99.
Mahanuggalo a *dāgoba* in *Rōshano*, not identified, 145.
Mahāpabbato *Elāro's* state elephant, 154.
Mahāpadhāna a hall in the *Mahawihāro* at *Anurādhapura*, 252.
Mahāpadumo 99.
Mahāpāli a refectory at *Anurādhapura*, 123.
Mahāpandulo 8, 184, 239.
Mahāpatāpo 8.
Mahāpamādan a discourse of *Buddho* on non-procrastination in the *Anguttaranikāya*, 102.
Maharakkhito a *théro*, 71, 74.
Mahārāntako the usurper, 202.
Mahārattān the *Maratta* country in *India*, 71, 74.
Mahārittho side *Arittho*.
Mahāsāgara at *Anurādhapura*, 93, 95.
Mahasammata the "great elect" the first monarch of this *Kappa*, 8.
Mahāsanghi the designation of one of the *sehiams* in *Buddhism*, 20.
Mahāsāngu a *théro*, 197.
Mahāsano at *Anurādhapura*, 119.
Mahāseno 233, 234, 238.
Mahāsino 127; a *théro* of *Bhitiwānko*, 178.
Mahāsōno a warrior of *Elāro*, 137, 152.
Mahāsūmbhā disciple of *Konāgamana* *Buddho*, 93; a *théro*, 141.
Mahāsūzāno the great cemetery at *Anurādhapura*, 66, 99.
Mahātisso a *théro*, 203.
Mahātittā *Mantotta* near *Manat*, where extensive ruins are still to be seen, 51, 155, 217; also an ancient name of *Mahamēgho*, 88, 89, 90.

- Mahāthūpa* Ruaniwelli dagoba at *Anurādhapura*, 88, 165, 168, 169, 170, 171, to 193, 195, 198, 200, 201, 203, 211, 213, 215, 221, 225; (pinnacle of glass) 229.
- Mahāwamsa* a temple at *Wesali* the capital of *Wajji* in *India*, 16, 17, 18, 19, 171.
- Mahāwamsa* the title of this historical work, 1; *vide* the Introduction.
- Mahāwihāra* at *Anurādhapura*, 122, 123, 125, 107, 219, 224, 225, 233, 134, 235, 236, 237, 238, 252.
- Mahēla* near *Anurādhapura*, not identified, 142.
- Mahinadadipo* the land in which the banished children of *Wijaya* and of his companions settled, 46, not identified.
- Mahinda* (son of *Asoka*) 36, 37, 39, 71, 76, 77, 81, 82, 85, 88, 90, 91, 92, 94, 96, 97, 105, 106, 111, 117, 118, 119, 124, 161, 237, 151.
- Mahisadānīka* Singh. *Midēniya* in *Girijanapala*, not identified, 142.
- Mahisamandala* one of the ancient divisions of *India*, not identified, 71, 73.
- Mahiyangana* still bears the same name, the post of *Bintenne*, 3, 4, 104, 150, 228.
- Mahōdara* 4, 5, 6.
- Majjhantika* 37, 71.
- Majjhima* a *théro*, 71, 74.
- Makkhadēna* 8, 73.
- Malahare* *passim*: the appellation of the natives of the peninsula of *India* generally, as well as of their descendants naturalized in *Ceylon*: *Pdli*, *Damila*.
- Mālaka* terrace, but particularly applied to the terrace of the *Upasathā* hall at *Anurādhapura*, 86.
- Malaya* the mountainous districts of which *Adam's peak* was the centre, 52, 167, 217, 228, 234, 235.
- Malla* ambassador of *Dēvānāpiyattisa*, 69.
- Maligadēwa* *théro*, 197.
- Mandadipo* 93, 94.
- Mandagiri* a *wihāra*, not identified, 225.
- Mandawapi* a *wihāra*, not identified, 206.
- Mandhāto* 8, 231.
- Mangalika* an ornamental scroll used in architecture as well as on banners, 164.
- Mangala Buddha* 1.
- Mangāthūpamita* a *wihāra* and tank, not identified, 257.
- Mangano* in *India*, not identified, 197.
- Manakkikho* 67, 96.
- Manihira* a *wihāra* and a great tank, now *Minnary* tank near *Trinkomalie*, 236.
- Manikāropana* a tank, not identified.
- Manindagopubbato* a mountain also called *Kalāyanakanaika*, not identified.
- Manio* a division of the *widara*; also incantations, 50, 71, 72.
- Marichawatti* a dagoba and *wihāra* at *Anurādhapura*, 159, 160, 161, 164, 195, 223.
- Marumba* a ferry near *Anurādhapura*, 100.
- Marungudaparintāsa* at *Anurādhapura*, 102.

<i>Marupigo</i>	vide <i>Dvānaupiyatissa</i>
<i>Marutta</i>	at <i>Anurādhapura</i> .
<i>Māsa</i>	a general name for pulse or beans, 140.
<i>Mattakutumbika</i>	father of <i>Wāzubhu</i> , 143.
<i>Mattābhaya</i>	a brother of <i>Dvānaupiyatissa</i> , 108.
<i>Mātuwihāro</i>	in the <i>Kadambo</i> forest, 223.
<i>Māyā</i>	(mother of <i>Gōtama Buddha</i>), 9.
<i>Māyo</i>	a tank, not identified.
<i>Mēghawannabhaya</i>	minister of <i>Mahāsena</i> , 235, 236.
<i>Mēra</i>	the mountain in the centre of the earth, 187, 189.
<i>Metteyyo</i>	the fifth <i>Buddho</i> of this <i>kappa</i> , not yet manifested, 199, 252, 253.
<i>Migāgāma</i>	a <i>wihāro</i> , not identified, 237.
<i>Mihintallē</i>	vide <i>Chūtiyo</i> and <i>Misako</i> , the sacred mountain near <i>Anurādhapura</i> .
<i>Millo</i>	a minister of <i>Eldro</i> , 137.
<i>Misakapabbato</i>	now <i>Mihintallē</i> , a mountain near <i>Anurādhapura</i> , 77, 78, 84, 106, 213, 225, 237, 240.
<i>Mithila</i>	<i>Tirhut</i> in India, 8.
<i>Mittaseno</i>	254.
<i>Mittinno</i>	a <i>thero</i> of <i>Pupphapura</i> , 171.
<i>Moggali</i>	the <i>brāhman</i> , father of the <i>thero</i> <i>Tisso</i> , 26, 31.
<i>Moggaliputtatissa</i>	26, 28, 33, 34, 39, 40, 73, 111, 112, 240.
<i>Moggallāna</i>	259.
<i>Mokkha</i>	the <i>moksha</i> of the <i>Hindus</i> , death, final emancipation, 25.
<i>Mōrako</i>	a tank, not identified, 237.
<i>Mōriya</i> or <i>Mayūra</i>	the capital of the <i>Mōriya</i> dynasty, on the borders of the <i>Himalayan</i> mountains; its site not precisely ascertained, 21, 254; also a <i>parimāno</i> at <i>Anurādhapura</i> , 247, 257.
<i>Muchalindo</i>	8.
<i>Muchalo</i>	8, also a tree, in <i>Singhalese</i> <i>nidul</i> , 86.
<i>Muchalapattaso</i>	<i>Singh. Midelpattannam</i> , not identified, 220.
<i>Mulakaddiso</i>	74.
<i>Mulanetti</i>	237.
<i>Mūlana</i>	an officer of <i>Wattagamani</i> , and a <i>wihāro</i> built by him, 206.
<i>Mundo</i>	15.
<i>Muni</i>	<i>puzzini</i> : a sage, a divine sage, from the root <i>muna</i> wisdom.
<i>Mutasewo</i>	67, 76.

IV

<i>Nachūti</i>	a <i>wihāro</i> in <i>Dvājagamo</i> , 224.
<i>Nāgachattakka</i>	a tank at <i>Mihintallē</i> , 103.

- Nāgāzako*
Nāgadīpa 15.
 the northern and western portion of the island, its limits not ascertained with precision, 4, 5, 118, 224, 225.
- Nāgalata*
Nāgalōko the bural vine, 22, 27.
 the world of the *Nāgas*, under the earth, 185.
 in *Rōhano*, not identified.
- Nāgamahāsihāra*
Nāgamālake at *Anurādhapura* in the time of *Konāgamano Buddho*, 93, 95.
Nagaragutiko custos or conservator of a city, 65.
Nagarakugāmo a village near the *Arittho* mountain subsequently named *Lahūgāmo*, 64.
Nāgo *passim*: the snake called cobra de capello, as also snake worshippers.
 vide *Chāranāgo*.
- Naggadīpa* the land in which the banished wives of *Wijayo* and his band settled, not identified, 46.
- Nakulanagara* Singh. *Mukhānara* in *Girijanapado*, not identified, 142.
- Nakulo* a town of *Rōhano*, not identified.
- Nālī* a marsh, not identified.
- Nandano* a pleasure garden near the southern gate of *Anurādhapura*, 84, 97, 98, 100, 101.
- Nandasavathi* one of *Elāro's* warriors, 134.
- Nandutisso* a vihāro, not identified, 225.
- Nandigāmo and wapi* a village and tank, not identified, 151, 254.
- Nandimitto* a warrior of *Dutthagāmini*, 137, 188, 151, 152, 253.
- Nando* 21.
- Nandutiāro* a thero, 183, 184.
- Nanodaya* a work composed by *Buddhaghōso*, 251.
- Narāchano* a ring, with a rope attached to it, to serve for a noose, 48.
- Nārado* 1.
- Nawanita* a clay found at *Satalatintako*, 169.
- Nagelatissarāmo* a vihāro, not identified, 225.
- Niru* 8.
- Nibutti* from a not and the root *watu* to exist, the final death or emancipation of the buddhists.
- Nichichandala* the menials, and cemetery men of low casts, 66.
- Nighanto* a sect of devotees among the Hindus, 66.
- Nighantādrāmo* the temple of *Giri* the *nighanto*: also *Sithdramo*, on the site of which *Akhaya-giri* was subsequently built, 203, 204.
- Nigrōdhō* 23, 25, 26.
- Nitiyo* a prōlutta brahman, 210.
- Nimilo* vide *Saranimiko*, 138.
- Nindagāmo* a vihāro on the *Kachchā* river, not identified.
- Nigero* 9.
- Nitthulanawitthiko* Singh. *Nitthulanawitthi* in *Rōhano*, not identified, 140.
- Niwatti* a dagoba at *Anurādhapura*, 84.

O

<i>Ojadipo</i>	88, 89.
<i>Okkākamukho</i>	D.
<i>Okkāko</i>	<i>Iskaku</i> of the Hindus, 9.

P

<i>Pabbatārdmāyo</i>	a viháro at <i>Anurādhapura</i> , 207.
<i>Pabbato</i>	an officer of <i>Wattagamini</i> , 207.
<i>Pācchi</i>	<i>passim</i> : from <i>Pati</i> and <i>ikañ</i> , individually, or severed from unity (with supreme buddhahood); inferior Buddhas, who are manifested in the intervals between the <i>nibbāna</i> of one, and the advent of the succeeding supreme or <i>Lokuttara</i> Buddha.
<i>Pācchio</i> (adjective)	east, eastern, 18.
<i>Pachinutissapabbato</i>	a viháro, not identified, 234.
<i>Padumussaro</i>	a garden at <i>Anurādhapura</i> , 210.
<i>Padumo</i>	1. a viháro at <i>Anurādhapura</i> , 123; a viháro at <i>Jambukola</i> , 117; a viháro to the eastward of <i>Wanjuttara</i> , 127; an island, 229.
<i>Padumuttaro</i>	1.
<i>Pajāpati</i>	9.
<i>Pallavabhōgo</i>	in India, not identified, 171.
<i>Pālī</i>	consort of <i>Pandukābhayo</i> , 61.
<i>Pamōyo</i>	a yakkho, 106.
<i>Panchako</i>	a yakkho of <i>Kāsmir</i> , 72.
<i>Panchasiko</i>	the chief of <i>Sakko's</i> celestial band, 180, 189.
<i>Pamita</i>	9.
<i>Pando</i>	8.
<i>Panayumāro</i>	a damillo usurper, 204.
<i>Pandawapi</i>	a viháro, not identified, 214.
<i>Pandā</i>	son of <i>Amithōdhano</i> , 55; a usurper, 254, 255.
<i>Pandukābhayo</i>	58, 60, 61, 64, 65, 67, 203.
<i>Pandalo</i>	the brāhman, 60, 62.
<i>Panduwāso</i>	54, 55, 56, 57, 58, 61.
<i>Pandusen</i>	king of southern <i>Madura</i> , 51, 51, 53.
<i>Pāṇḍambamālo</i>	the spot on which the hall of offerings to the priesthood was built at <i>Anurādhapura</i> , 85.
<i>Panjali</i>	a mountain at the source of the <i>Karinda</i> river, not identified, 194.
<i>Pannatti</i>	the designation of one of the buddhistical schisms, 21.
<i>Pannānallako</i>	a viháro and tank, not identified, 257.
<i>Paribbājaka</i>	<i>passim</i> : from <i>pari</i> and the root <i>muja</i> , to quit or depart from; the relinquishment of worldly cares; a devotee, religious mendicant.
<i>Paribbājaka-ārāma</i>	temple built for the above sect at <i>Anurādhapura</i> , 67.
<i>Pariko</i>	a tank, not identified, 237.

- Pasandhiko* devotees; a term applied by buddhists to those of a different creed, 66.
- Pāsādo* hill near *Anurādhapura*, 68.
- Pāṭaliputto* or *para* vide also *Pupphapura*, 22, 30, 37, 69, 70, 85, 111, 114, 115.
- Patāpo* 8.
- Pathamo chūtiyo* a dagoba at *Anurādhapura*, 119, 123.
- Pathiyakā* western, also written *Pantiyakā*, and supposed to be derived from *Pāvā*, the position of which Indian city has not been ascertained, 16, 18.
- Patasdranigan* the sacerdotal sentence of admonition, conducive to repentance, 16.
- Patto* the refectory dish of Buddha, 105, 106, 204, 248.
- Pawārannā* from the root *seara* to arrest, or terminate; any final or concluding act, and generally applied to the termination of the observance of *Wassu*, on the Ganges, 113.
- Payāgupattana* a viharo in *Kotthiwālo*, 176, 177.
- Payangullo* a viharo, not identified, 224.
- Pijalaka* a viharo situated in a delta of some river, not identified, 210.
- Pilagāmo* a village seven yojanas north of *Anurādhapura*, not identified 168.
- Piliwapiḍāmo* the account of the *Peta* or spirits, one of the books of the *Khudanikāyo*, 83.
- Pīṭawāṭṭha* a viharo not identified 300.
- Pēttangawālī* crystallised 169.
- Phalika* at *Anurādhapura*, 102.
- Phaluggapavimāno* 255.
- Pharindo* a warrior of *Dutthagāmini* 137, 143, 154, 155, 156, 157, 158.
- Phusso* *passim*: an asterism, or lunar mansion which gives the name to the month "Phusso" December-January.
- Phusso* a Buddha 1.
- Pilapitthi* a viharo not identified 235.
- Piliyanāro* a damillā usurper 204.
- Pitakattiyo* the three *Pitaka* or divisions of the buddhistical scriptures 207, 247, 251, 252, 256.
- Pithyo* a damillā usurper 256.
- Piyadassi* a Buddha 1; a thero of *Jeto* viharo 171, 173.
- Piyāṅgudīpe* Singhalese *Puwanga diwayina*, some islet or neck of land, not identified 146, 157, 197.
- Pokkharapāsaya* a tank, not identified 248.
- Pujāpurimāno* at *Anurādhapura*, 183.
- Pupphapura* from *Puppha* and *para* the floral city, the *Palibottra* of the western classics, the modern Patna: vide *Pāṭaliputto* 17, 23, 105, 110.
- Puradēvo* a deity or tutelary of *Anurādhapura*, whose temple stood on the northern side of the great cemetery, where *Bhalluko* was defeated, 156.
- Parāhita* the king's almoner and spiritual minister—the office appears to have been always held by a person of the brāhman caste; also family priest 61, 65, 69.
- Pasamittā* 49.

R

- Raduppollo* a tank, not identified, 221.
Rāhagullako a mountain to the eastward of *Anurādhapura*, not identified, 127.
Rahirako a mountain, not identified, 127.
Rahulo son of Buddha, while Prince *Siddhattha*, 9.
Rājagaha *Rājagāhi* in *India*, 8, 12, 29, 171, 185, 240.
Rājagiriya one of the schisms in buddhism, 21.
Rājanahāwihāro not identified, 225.
Rdjanandā 90.
Rajatalēno the *Ridi* wihāro in the seven korles, 215.
Rājuppala a tank, not identified, 248.
Rakkhito a thero 71, 73.
Rāmagāmo a town on the *Gangex*, not identified, 184, 185.
Rāmagānō one of the towns founded in the reign of *Pandurāso*, not identified, 56; a wihāro, 225.
Rāmuko a wihāro in the western division, not identified, 224.
Ratanamāla at *Anurādhapura*, 90, 93.
Ratanasutta a discourse of Buddha, in the *Suttamipitakā*.
Ratanattaya *passim*: the three treasures; an appellation assigned to the three divisions of the buddhistical scriptures.
Ratimādhāno a pleasure garden at *Pupphapura*, 41.
Rattamālakanduko a tank, not identified, 237.
Rattannanniko a tank, not identified, 224.
Rāmato *Buddho*, 1; the thero, 16, 17, 18, 19; the instructor of *Buddhaghōso*, 258.
Rōhano the southernmost division of the island, a portion of it near *Tangalle* is still called *Roona*, 57, 130, 138, 148, 254, 256.
Rohano brother of *Bhaddakachchāna*, derived his title from the above province, 57.
Rōjo 8.
Ruchi 8.
Rūpāramo 237.
Ramanwella the *Singhalese* for *Hemamālako*, and *Somannamālako thūpo*, the *dagoba* at *Anurādhapura*, 88, 89, 96, 165.

S

- Sabbadēwo* 227.
Sabbakāmi the buddhist hierarch at the second convocation, 18, 19.
Sabbanādo the disciple of *Kassapa Baddho*, 96.
Sachchasaṅguta from *sachcha* certainty, truth, and *saṅguta* comprised; a division of the *Sanyuttakanikāyo*, containing the *Chatusachchaya* or four sublime truths.
Saddhātisso vide *Tisso* brother of *Dutthagāmani*.
Sāgaliya one of the schisms in Buddhism in Ceylon, 21.

- Sāgaradēvo* 8.
Sāgara 8.
Sagga salvation, heaven, the *swarga* of the brāhmanas, 159.
Sahasadēvo a *théro*, 74.
Sahasakarissā a tank of a thousand karissā of land, not identified, 221.
Sakko the chief of the *dēvos*, *Indra*, 47, 105, 128, 165, 166, 180, 189.
Sākyā *passim*: the appellation of a royal race; its derivation explained in the Introduction; an appellation of *Gātamo Buddha* as a descendant of that race.
Sal (tree) *passim*: *shorea robusta* (Wilson's Sans. Dic.)
Sālogallo *Moragalla* in Malayā, not identified, 204.
Sālkagga the hall in which the "*sālkā*" (tickets for the distribution of alms to the priests) are drawn, 101.
Sālanano a *wihāro* and tank in *Rōhano*, not identified, 257.
Sātho 17, 18, 19.
Sālū son of *Dutthagāmini*, 199, 200; an officer of *Wattagāmini* and his *wihāro*, 207.
Sālilā (adjective) aquatic, 78.
Sālipabbato a *wihāro* in *Nāgadīpo*, not identified, 224.
Samāchittan *Buddho's* discourse on unity in faith, in the *Anguttaranikāyo*, 81.
Samādhi *passim*: meditative abstraction, from the root *dhara* to bear or endure.
Samāpatti *passim*: the state of enjoyment of *samādhi* abstraction, or sanctification.
Sāmanero *passim*: is the contraction of *Sāmanassa apachcho*, the son of a priest, the designation of a buddhist priest from the period of his admission into the sacerdotal fraternity till he is ordained *upasampadda* or full priest.
Sambalo a *théro*, 71.
Sambhūlo 16, 17, 18, 19.
Samidho 91, 92, 93.
Sammalo *Elāro's* charger, 184.
Sammuddasannasāla a temple at *Jambukūla*.
Sāna a division of India, not identified, 16, 18, 19.
Sandhimittā 25, 27.
Sanghā daughter of *Mahanāmo*, 253.
Sanghabodhi 228, 229, 230, 231.
Sanghamittā 34, 36, 37, 76, 85, 110, 111, 115, 116, 119, 120, 121, 125, 126.
Sanghumittā 23, 232.
Sanghapālo *théro*, 232; another, 252.
Sanghatissa 228, 229.
Sangiti from the preposition *saṇ*, united, collected, and the root *gi* to sound or rehearse, a convocation, 20.
Sango a caravan chief, 138.
Sankantika the designation of one of the schisms in Buddhism, 21.
Santussito one of *Sakko's* celestial musicians, 185.

- Sarabhā* 4.
Sāriputto 4, 81, 251.
Sassala one of the creeds which the buddhists pronounce to be an heresy.
Sasuro a brother in law, also any another near connection, 224.
Satatatintako a cataract flowing from *Anitattō* lake.
Sattapanni a cave near *Rājagaha*, derives its name from the *sattapanni* tree, Singh. *Rakkhattana*, 12.
Sāvatthipura the capital of *Kōsala*, 240; a division of *India*, not identified.
Sēlūmano the rock of *Sumano*, Adam's peak, 3.
Sēliya a schism in Buddhism, 21.
Sēndipoti the chief of an army, 69.
Sēndipigumbako a forest near the *Arigtho* mountain, 64.
Sēnindagutto Singh. *Mittasina rāja*, 100.
Sēno the mahaur usurper, 127.
Seṭṭhi cashier, treasurer, now called "*chetty*," 69, 76.
Siddhattho the name of *Gōtomo* when a layman, 1, 9, 10; (a *thēro*), 172.
Siddhattika one of the schisms in buddhism, 21.
Siggawo 28, 30, 31, 32.
Sihabāhu (lion-armed) father of *Wijayo*, 43, 45, 46, 47, 50, 51, 54.
Sihakano 9.
Sihala the name given to Ceylon subsequent to the landing of *Wijayo*, from *siho*, the lion, and the root *lu* to destroy, 50, 51, 239.
Sihalō the lion slayer, a Ceylonese or Singhalase, 50, 203.
Sihapura the capital of *Lala* whence *Wijayo* embarked for Ceylon: probably the modern *Singha* on the *Ganduck* river, in the vicinity of which the remains of *dāgobas* are still to be seen, 46, 54.
Sihasinga a ferry near *Anurādhapura*, 100.
Sihasingali streaked like a lion, 43, 46.
Sihassaro 9.
Sihanāhano 9.
Silāchētiyo a *dāgoba* at *Anurādhapura*, 7.
Silan *paṇṇa*: precept or commandment of *Buddha*.
Silāzobbhakandhako a *dāgoba* at *Anurādhapura*, 93, 206; one of the places where *Wattagāmani* concealed himself, not identified, 204.
Silāpasso a *pariwēno* of the *Rohano Tissārdmo*, 131.
Silāthāpo at *Anurādhapura*, 202.
Silditissabōdhi 254.
Sindhawo a particular breed of horses, from *Sighan* swift and the root *dhāna*, to run, 142, 187.
Sirigutto *Eldro's* second charger, 134.
Sirimēghawanno 238.
Sirindgo 225, 228.

- Sirisa* a tree Singh. *māra*, 90, 93.
Sirisaunchhaya 9.
Sirinadho 31.
Sirimatthapura one of the ancient cities of Ceylon, not identified, 49, 63.
Sirōruho the lock of hair relic of Buddha, 4, 104.
Simali daughter of *Amundagāmani*, 216.
Sivo Siva, one of the hindu triad, 67; a porter, 209.
Sōbhawatti 92.
Sōbhawattinagara 92.
Sōbhito 1.
Sōmadini wife of *Wattagāmini*, 203, 204, 206.
Sōmanamālako 96.
Somārāmo a dagoba built in honor of *Somadēwo*, not identified, 206.
Sōnako 28, 29, 30; a warrior of *Dotthagāmini* 140, 153; a minister of *Mahāsīna*, 235, 236, 238.
Sonḍipaso the name of the eastern division of the town of *Anurādhapura*, 81.
Sonṇawali *Ruanwelli* dagoba at *Anurādhapura*, 161.
Sōno a thero, 71, 74.
Sōnuttaro the appellation of a royal race from *sono* and *uttaro* 75; a *sāmanéro*, 183 to a division of *India*, not identified.
Sorēyya *passim*: from "sōtā" a rushing torrent, the first stage of sanctification, which conveys the individual attaining it to other stages, in Singhalese *sōwan*.
Sōtāpatti 28.
Sotthi 253.
Sotthizino 253.
Sotthiyākaro a *wihāro* on the *Chētiyo* mountain, 240.
Sōwannamālako the *Ruanwelli* dagoba, at *Anurādhapura*, 88.
Sōwannapāli wife of *Pandukābhaya*, 62, 65, 67.
Subhaddakachchāsa 9.
Subhaddo 11.
Subhakūto Adam's-peak, 94.
Subbattha one of the schisms in Buddhism, 21.
Subho the usurper, 218, 219, 220, 222, 254.
Sulassanāmālako at *Anurādhapura*, 93 (*Mālako*) 96.
Sudassano 8.
Suddhadiṇi the first name of *Wihāradēwi*, 131.
Suddhōdano 9.
Sudhamud 95.
Sudhivāda the mansion of the pure or virtuous, one of the heavens, 17.
Sugato one of the appellations of Buddha, equally signifying felicitous advent, and felicitous departure from *sutthā* and *gato* or *dgato*.
Sujāto 1.
Sukkhōdano 9.

<i>Sumanakuṣo</i>	the peak of <i>Sumano</i> Adam's-peak, 7, 52, 91, 197.
<i>Sumanawāpi</i>	four <i>yojanas</i> to the south east of <i>Anurādhapura</i> ,
<i>Sumano</i>	a <i>Buddho</i> , 1; one of the <i>divos</i> , 3; a <i>Pathéyan</i> théro, 18, 19; brother of <i>Asiko</i> , 23; son of <i>Sanghamitta</i> , 34, 76, 77, 80, 104, 105, 106, 115, 117, 118, 122; a native of <i>Mahāgāma</i> , 142; a <i>zamanero</i> , 179; a village, 247.
<i>Sumédo</i>	<i>Buddho</i> , 1.
<i>Sumitto</i>	a théro, 37, 38; king of <i>Lala</i> the next brother of <i>Wijayo</i> , 46, 53, 54.
<i>Sunahāta</i>	a <i>pariwāso</i> at <i>Anurādhapura</i> , 101.
<i>Supanno</i>	supernatural beings partaking of the nature of birds, the <i>garuda</i> , 110.
<i>Suppabuddho</i>	9.
<i>Suppadéwo</i>	43.
<i>Suppārākaputanam</i>	a port in India, not identified, where <i>Wijayo</i> attempted to land in his passage to Ceylon, 46.
<i>Suranimito</i>	a warrior of <i>Dutthagāmini</i> 137, 139, 140, 152, 155, 154.
<i>Sūratissa</i>	127.
<i>Suruchi</i>	8.
<i>Suxamā</i>	mother of <i>Pandurāso</i> 56.
<i>Susnāgo</i>	15.
<i>Sutta</i>	the designation of one of the schisms in Buddhism, 21.
<i>Suvannabhūmi</i>	the Burinese country 71, 74.
<i>Suvāṇṇapindāṭṭhas</i>	the name of <i>Sūratissa</i> before he ascended the throne, 127.
<i>Suyāna</i>	a <i>dēwatā</i> of the <i>Sugāma</i> heavens, 189.

T

<i>Tālachakukko</i>	at <i>Anurādhapura</i> , 100.
<i>Talango</i>	<i>Singh</i> . <i>Talaguru-wihāro</i> in <i>Ruhano</i> , not identified, 197.
<i>Tālawachara</i>	a band of musicians from the <i>tala</i> to beat (drums &c.)
<i>Tāmalitti</i>	a port on the Indian ocean, near one of the mouths of the <i>Ganges</i> , 70, 115.
<i>Tambapanni</i>	the place at which <i>Wijayo</i> landed in Ceylon, supposed to be near Putlam, 47, 53; also a name of Ceylon, 50.
<i>Tambamitti</i>	seven <i>yojanas</i> to the south east of <i>Anurādhapura</i> , beyond the river, 166.
<i>Tanasiwo</i>	a wild hunter, who protected <i>Wattagāmani</i> , 204.
<i>Tarachchāwapi</i>	<i>Singh</i> . <i>Walacwewa</i> , a tank near <i>Anurādhapura</i> , not identified, 130.
<i>Tathāgato</i>	<i>passam</i> : an appellation of the Buddhas, <i>vide</i> derivation in the Introduction.
<i>Tāwatissa</i>	one of the <i>Dēwalōka</i> heavens, in which <i>Sakka</i> himself dwells, 162, 164, 178.
<i>Tāmapāli</i>	at <i>Anurādhapura</i> , 100.
<i>Thērapassayaparivāso</i>	102.
<i>Thēraputtabhāyo</i>	a warrior of <i>Dutthagāmini</i> , 137, 141, 152, 153, 159, 194, 197.
<i>Thērasawāda</i>	discourses of the thēros, on the schisms in the Buddhistical church, 252.
<i>Thēro</i>	<i>passam</i> : the designation of the senior buddhist priests; literally an aged person.

- Thullatthanaka* 201.
Thupāraṇṇa a dagoba at Anurādhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 123, 125, 130, 201, 211, 215, 221, 224, 234, 250.
Thiyo *passi*: a dagoba or shrine of a relic.
Thusaṃatthi a yard where rice was pounded at Anurādhapura, 99; a village, 243.
Tila a grain, Singh. *Tala*.
Timbura one of Sakko's celestial band, 189.
Tissamahāvihāro built by *Kakkavanno* in *Rohana*, not identified, 131, 146, 150.
Tissarūpa a vihāro at Anurādhapura, 97, 123; a vihāro in *Rohana*, 132, 195.
Tissavaddha mountain, the source of a great canal of irrigation, not identified, 224.
Tissavaddhi the Tissa tank at Anurādhapura, 123, 128, 130, 159, 218, 243; another in *Rohana*, 217.
Tissavaddhi a tank, not identified, 237.
Tissa a *Buddha*, 1, father of *Sona*, 140; minister of *Dutthagāmini*, 146; a *théro*, 197; *Dēvanampiyatissa*, 25, 78; son of *Moggallā*, 26, 28, 31, 40, 42; brother of *Asoko*, 33, 39; son of the *Kinnars*, 37, 38; brother of *Abhaya*, 63; Ambassador of *Dēvanampiyatissa*, 69; Rājā of *Kalyāṇi*, 131; brother of *Dutthagāmini*, 135, 136, 145, 146, 147, 148, 193, 198, 200, 201; an officer of *Wattagāmani*, 207; a *théro* in the time of *Wattagāmani*, 307; son of *Mahānucala*, 209; a firewood cutter, 209.
Titthārāma a vihāro and gate at Anurādhapura, 203.
Tittira the snipe or sand lark, the designation of one of the *Jātakas* or incarnations of *Buddha*, from his having been incarnated in that form, in one of his former existences.
Tivakko a brāhman, 119.
Tūlādāro pabbata a mountain in *Rohana*, not identified, 143, 217.
Tumbhariungana a marsh near *Dhūsarakkhapabbata*, 63.
Tumbura a mountain stream between *Upatissa* and *Dandamūḍalaka*, 59.
Tumbo a chief 151.
Tumbura a village, not identified, 151.
Tusitapura one of the *Dēvalōkas*, 199, 200, 201.
-
- U
- Ubbāhita* rules by which order was preserved at sacerdotal convocations, 18.
Udākapāsāna a vihāro, not identified, 224.
Uddāyibhaddaka 15.
Uddāhakarāro a vihāro built by *Mahānaga*, not identified, 130.
Uddāhanchulābhaya 4.
Udenhara Singh. *Dimbul* (*Ficus glomerata*), 143.
Ujjeni vide *Amanti*, 23, 76, 171.
Ukkhepaniyāsa the sentence of sacerdotal expulsion, 16.
Ukkunagara a town, not identified, 197.

- Ummādhacchita* the mother of *Pandubābhaya*, 56, 57, 58, 59.
- Uyya* a chief, 151.
- Upacharaka* B.
- Upajjhāya* from *upa* near, and the root *jā* to meditate—thence *upatthāna jhāyati*—"he who assists the lover of good works," is contracted into *upajjhāya*, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring *upasampada* ordination, 37.
- Upāti* 13, 28, 29.
- Upāsaka (adjective)* *passim*: devotees from *upa* and *da*, to live near or with (*Buddho*).
- Upāsakavihāro* at *Anurādhapura*, 110, 120, 123.
- Upasampadā* *passim*: from *upa* near, *sā* united, and the root *pada* to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest; the *Sāmanera* being the intermediate stage between admission into priesthood and the full ordination.
- Upatisa* one of the ancient capitals of Ceylon, situated to the north of *Anurādhapura* on the *Malwatta oya*, 50, 53, 54, 55, 57, 62, 63, 65, 109.
- Upatisso* an officer of *Wijayo*, 50; a *rāja*, 247.
- Upasathā (adjective)* *passim*: from *upa* near, by, with, and *wasathā*, sojourning, observing,—hence the name given to certain religious observances, days, and edifices.
- Upasathā (Buddho)* B.
- Uppala* in Singh. *maha uel*, the lotus, 22, 133, 139.
- Uppala* father of *Phassadīva*, 143.
- Uppalamanno* *Vishnu* 47.
- Urumela* founded by an officer of *Wijayo* Singh. *Mahāvelligama*, not identified, 50, 219.
- Urumelaputtasam* five *yojanas* west of *Anurādhapura*, near the pearl banks, 163.
- Urumelaya* from "*uru*" sand, and "*melāya*" waves or mounds,—the present *Baddhaghya*, in *India*, where the ba-tree still flourishes, 1, 4.
- Urumela* an officer of *Wijayo*, 50; brother of *Bhaddakucchāna*, 56.
- Usabho* a measure, vide *yojana*.
- Uttariyā* a *vihāro* in *Wijjhā* in *India*, 171.
- Uttarakuru* one of the four *dipas*, or great divisions of the human world, the northern division, 2, 178.
- Uttarāṣṭradīpaya* a *vihāro* at *Anurādhapura*, 206.
- Uttaro* a *théro*, 71, 74; a *sāmanera*, 178.
- Uttinno* a *théro* of *Kāsmira*, 171.
- Uttiyo* a *théro*, 71, 96; brother of *Dīdānanpiyatisso*, 124, 125, 126, 127; of *Kalyāni*, 131; an officer of *Wattagāmanī*, 204.
- Uti* from the root *u* to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—*himanto* snowy or cold, *gimhano* hot, and *wasanto* rainy.—An *utā* therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of *Kāṭika*, viz., *Himanto*, *Sisiro*, *Wasanto*. *Gimhano*, *Wasanto*, *Sarado*.

W

- Waddhamani* the name of *Anurādhapura*, in the time of *Konigamano* Buddha, 91; a tank and *wihāro*, 257.
- Wāhano* a tank, not identified, 237.
- Wahitta* a town, not identified, 151.
- Wajji* a part of *Bahar* in *India* over which the *Licchawi* *rajas* ruled, 15, 17.
- Wālagamo* a *wihāro*, Singh, *Wēlagāmu*, not identified, 208.
- Wālapasso* a tank, not identified, 248.
- Walli* a *wihāro* in *Uruwēla*, not identified, 219.
- Walliyēro* in *Rāhano*, not identified, 221.
- Wālukārdmo* a temple at *Wēdli*, the capital of *Wajji*, 10, 29.
- Wanandui* a country to the south of the *Jambud*, in *India*, 71, 73, 172.
- Wangupattankagullo* a *wihāro*, not identified, 208.
- Wangu* one of the divisions of the ancient *Majjhadeso*. In *P. Wilson's Dictionary* "Bengal, or the eastern parts of the present province," 43, 44, 45.
- Wangurāja* the grand-father of *Wijayo*, 43, 45.
- Wanguttaro* a mountain, not identified, 127.
- Wankamāsiko* 223.
- Wannakanno* a great canal of irrigation, not identified, 210.
- Waradipo* name of *Ceylon* in the time of *Konigamano* Buddha, 91.
- Warakolgāno* 8.
- Wararajō* 8.
- Waruno* 24, 37.
- Wāubbhagdmiko* a *thēro*, 18.
- Wasabho* father of *Wēlurumano*, 142, 143, 144; an usurper, 219, 220, 222, 223.
- Wāzuwo* *vide Sakko*, 235.
- Wasso* *passim*: the four months of the rainy season from the full moon of July to the full moon of November; during which period, buddhist priests are permitted and enjoined to abstain from pilgrimage, and to devote themselves to stationary religious observances; this religious term or sacred season is called in *Sinhalese* *wass*.
- Wānulatatto* nephew of *Kalandō*, 187.
- Wassipandiyaho* a section on *wasso* in the *Mahāvaggo*, 103.
- Wālamangano* a tank, not identified, 222.
- Wati* also called *Nigrōdho*. *Ficus indica*, 44.
- Wattagāman* 202, 207, 208, 209.
- Watuko* a carpenter, 209.
- Wābhāra* a mountain near *Rājagaha* in *India*, 12.
- Wādo* *passim*: the *vēdas*, the scriptures of the *brāhmins* divided in the *Rich*, *Yojus* and *Sāma*. The circumstance of three of the *vēdas* only being mentioned in the *Mahāvāso* is a mutual corroboration of the antiquity of the first portion of the *Mahāvāso*, and of the fact of the more modern compilation of the fourth *vēda* called the *Atharva*.

- Wilangawitti*
Wilango
Wilujanapado
Wilusumano
Wiluwano
Wisakko
Wisetti
Wissabhinibbha
Wissagiri
Wissanlaro
Wissamano
Wibhajja
Wibhisano
Widdhabho
Wihirabyo
Wihāradīsi
Wihārawassigāmo
Wijayardmo
Wijayi
Wijayo
Wijitapura
Wijito
Wimānawattko
Wineyo
Winjha
Wipassanan
Wipassi
Wissakemmo
Wissuddhimaggan
Wiyddho
Wihārakatisso
- a tank, not identified, 237.
a forest near *Sālagullo*, 204.
a division of *Rōhano*, not identified, 142.
one of *Dutthagamani's* warriors, 134, 137, 142, 150.
a temple at *Rājagaha*, also a bambo forest; the name of the *wihāro* is derived from the garden in which *Bimbisāro* rāja erected it, 29, 85.
passim: the asterism or constellation which gives the name to the month, April-May.
the capital of *Wajji*, the country of the *Licchami* rājas, 15, 16, 17, 18, 240.
1.
a *wihāro* at *Anurādhapura*, 123; also a forest in the neighbourhood of *Anurādhapura*, 203, 204.
9.
a *devatā*, chief of yakkhus, also called *Kumiro*, 66, 163, 242.
from the root "*bhaja*" to pound, thoroughly dissect, and the intensive "*vi*," signifies investigated, analyzed, dissected.
a *wihāro*, 257.
son of the king of *Kōsala*, by a slave, who had been treacherously affianced to the king of *Kōsala*, as a pure descendant of the *Sākya* line, the discovery of which imposition led to a war between the *Kōsala* and *Sākya* families, 55.
a village, not identified, 109.
mother of *Dutthagāmani*, 130, 131, 132.
near *Sālavāhro pabbato*, 143.
a garden at *Anurādhapura*, 99.
51.
the founder of the *Wijayan* dynasty in Ceylon, 46, 47, 51, 52, 53, 54; another, 228, 229.
a town and fort in the district of *Neurakalāmiya*, 50, 55, 151, 153, 155.
(an officer of *Wijayo*), 50; (brother of *Bhaddakachchānā*), 56, 57.
the account of the mansions of the gods, one of the books of the *Khudakani-kāyo*, 83.
passim: one of the three divisions of the *Pitakattaya*, from the root *ni* to establish. It is the portion of the buddhistical scriptures which regulates discipline in that church.
a wilderness among the *Vindhya* mountains of India, 115, 171.
from the root *disa* to see or be enlightened, one of the minor inspirations or sanctifications, considered to be still attainable, in a mitigated degree.
1.
an agent or artificer of *Sakko*, 111, 166, 186, 189.
an epitome of the *Pitakattaya*, composed by *Buddhaghōṣa*, 252.
a *devatā* who presides over wild hunters and foresters, 66.
226.

Y

Yakkho

passim: the designation of a class of demons, derived from the root "*yaja*" to make offerings; the worshippers of these demons are also called "*yakkhos*" and "*yakkhinis*."

Yaso

15, 16, 17, 18, 19, 42.

Yasodara

9.

Yasodhara

218, 219.

Yathālatissu

son of Mahāngo, 97, 130; a viharo, 130.

Yojana

passim: a measure of distance, equal to four "*gāmutas*" and each *gāmuta* called *gom* in Singhalese, is equal to four *hetakmas*, and an *hetakma* is considered to be equal to one English mile, which would make a *yojana*, to be 16 miles. The following, however is the table of Long Measure in Pāli literature, which though sufficiently minute, does not define distance with precision.

7 lice equal to	1 grain of paddy, (rice in the husk.)
7 grains of paddy	1 <i>angula</i> , (inch.)
12 <i>angula</i>	1 <i>vidatthi</i> , (span.)
3 <i>vidatthi</i>	1 <i>ratana</i> , (cubit.)
7 <i>ratana</i>	1 <i>yatthi</i> , (pole.)
20 <i>yatthi</i>	1 <i>asabha</i> .
80 <i>asabha</i>	1 <i>gāmuta</i> .
4 <i>gāmuta</i>	1 <i>yojana</i> .

Yona

an ancient division of India, of which the northern *Madura* was the capital, 71, 73, 74, 171.

THE MAHAWANSO

AND

Translation.

THE WHITEHALL

RECEIVED

The Mahawanso.

Namo Tassa Bhagavato, Arhato, Sammo, Sammbuddhassa !

*Na massitvema Samānādhāra, suvuddhāra, suddhamvamsajā; MAHAWANSO paṇakkhāmi, ananānādhikāriṇa
Parānīhi katōpiṇo, atīvitthārīto bhavāsi, atīvabhavāsi sabbhūtto, anekapunnaruttako;
Wajjitāsi tīhi dāsihi, sabbhaggahānadhārāsi, pavāsanānāgahārāsi, sabbhāga upāgato,
Pasādanānāki thīni, tathā samāgahārāsi, jāyantaṇ pavādanāna, samāgāna, vandha taṇ.
Dīpanānāsi sambuddhān paṇitvā nō, Jīva purā, lōkaṇ sabbhā paṇichitvā, bōdhāya pavāsiṇa aḍa. (māni,
Tatō sambhāva sambuddhān Kondanāya, Mangalamāniṇa, Sumanā, Rucatanābuddhā, Sōbhitaṇa māhā
Anānādhāra sambuddhān, Padumaṇ, Nāvādaṇ jīva, Padumuttarasambuddhā, Samādanā tathāgataṇ.*

CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO!

Having bowed down to the supreme BUDDHO, immaculate in purity, illustrious in descent; without suppression or exaggeration, I celebrate the MAHAWANSO.

That which was composed by the ancient (historians) is in some respects too concise, in others, too diffuse; abounding also in the defects of tautology. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddha DIPANKARO, formed the resolution to attain buddhahood;—in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddha, so unto KONDANNO, the sage MANGOLO, SUMANO, the Buddha REVATO, and the eminent sage SOBHITO, the supreme Buddha ANOMODASSI, PADUMO, NARADO the vanquisher, the supreme Buddha PADUMUTTARO, and SUMEDO the deity of similar mission, SUJATO and PIADASSI, the supreme ATTHADASSI, DHAMMADASSI, SIDDHATTHO, TISSO, and, in like manner, the vanquisher PHUSSO, WIPASSI, the supreme Buddha SIKHI, the supreme Buddha WESSABHUWIERU, the supreme Buddha KAKUSANDHO, in like manner KONAGAMO, and KASSAPO of felici-

*Nāmanajjōtanam thanam Lankā patā Jīvanāhi, yakkhapuṇḍāya Lankāya, yakkhā tibhāsīyattika ;
 Nātona Lankāmajjhamā gāṇḍilīrē samārami, tiyōjanīyati vamaṇi, ikayōjana mitthati.
 Mahānagawannuyāti, yakkhacāṇḍamāhūsiyō, Lankādiḍḍiputthayakkhānā, mahāyakkhacāramāgamō.
 Upagatō taṇ Sugatō mahāyakkhacāṇḍānā, samāyamaṇa majjhamā, tattha, tēva sīvoparī ;
 Mahiyangānathūyama thānīr, kāyānā tīthō, wutthimuttandhakādrūlī tēva samājanā akā.
 Te bhayattā bhayān āyāchān abhayaṇ Jīvaṇ ; Jīvā abhayaṇō āha, yakkhā tīti bhayadīlī ;
 "Yakkhā, bhayaṇ wo dhukkhaṇaṇa harīdānī, ilān, ahaṇ ; tumhā nīnājjattānānā mē samāggā dīthā uō idhā."
 Aha tē, Sugataṇ yakkhā "dīma, māriaṇ, tē tēva sabbhīpi sabbalān dīpaṇ ; dīthī uō abhayaṇ tannā."
 Bhayaṇ, sītaṇ, tēvaṇ tēvaṇ hantū ; taṇ dīvaḍḍhīyān, chummaḍḍhānān āttarīvaṇ, tathāsīnō Jīvā tatō.
 Chummaḍḍhānān pāsīrīrī adittān taṇ samantatō ; yhammaḍḍhānān tē bhīṭā pītā antē samantatō.
 Gīrīdīpaṇ, tatō Nāthō rammaṇ tēva idhāneyi, tēva tatthā pavittān, yuttāttānān thopāsiṇa.
 Nāthō taṇ sabbhīpi chummaṇ ; tadā dīvaṇ samāgamaṇ. Tāmaṇ samāgamaṇ tēva Sattā dhammaḍḍīyī.
 Nēhīān pāsīrīrīnān dhammaḍḍhīyamaṇā āhā ; taraṇ cūcha sīlān pītā dīvaṇ samāhīyī.*

of Lankā, on the delightful bank of a river, on a spot three yojanas in length, and one in breadth, in the agreeable Mahanāga garden, in the assembling place of the yakkhos, there was a great assemblage of the principal yakkhos in Lankā; the deity of happy advent, approaching that great congregation of yakkhos,—there, in the midst of the assembly, immediately above their heads, hovering in the air, over the very site of the (future) Mahiyangana dāgoba, struck terror into them, by rains, tempests, and darkness. The yakkhos overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhos the consoling vanquisher thus replied: "I will release ye yakkhos from this your terror and affliction: give ye unto me, here, by unanimous consent, a place for me to alight on." All these yakkhos replied to the deity of happy advent, "Lord, we confer on thee the whole of Lankā, grant thou comfort (in our affliction) to us." The vanquisher, thereupon, dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides;—they, scorched by the flames (receding) stood around on the shores (of the island) terrified.

The saviour then caused the delightful Isle of Gīrī to approach for them. As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately, the redeemer folded up his carpet, and the devos assembled. In that congregation, the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines; asaukhyas of them attained the salvation of that faith, and the state of piety.

The chief of the devos, Sumano, of the Sēlēsumano mountain, having acquired the sanctification of "sōtapatti" supplicated of the deity worthy of offerings, for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks, from the growing hair of his head. Receiving and depositing it in a superb golden casket, on the spot where the divine

*Mahôdarôpi sô nâgô tathâ râjâ mahiddhikô, sumuddi nâgabbhâvanî, duraddha inta yojanî.
 Kavitthukô tassa Kanawaddhumânûhi pubbattî nâgarâjassâ diwâsi : tassa Chulôdarô sutô.
 Tassa matâmahâmâtâ manipallâbhâmuttaman datwâ, kâlakutâ nâgi, mâtulinnâ tathâhiwâ.
 Ahosi bhaginîyassa sanghâsô pachupattihitô : pubbattiyâpi nâgô tî akkewâhi mahiddhikâ.
 Samiddhisumanô nâma dewô Jêtanawî thitân, râjâyatana-mâdâya attawô bhûmawâ sukhamâ,
 Bhuddhânomatiyâye wa chhattâkârâ Jîwâpârî dhârayuntô upâguncchî thannâ tani pubba wuttakên.
 Dewâhi sô Nâgadîpî, manussâmantarê bhawê ahosi râjâyatana-mâ thitâttihani ve addasa
 Pachchêkubbuddhê bhujjanti diwâ, chittân pariddiyâ, pattasôdhanasôkkhâni tawâ pâlâsi. Tivô sô,
 Nibbatti tamîâ rukkhâminî Jêtiyâni manô ramî, diwârakattakapassamhi, pachhâ bali ahosi sô.
 Dewâtiddiwô diwâssa tassa muddhimapariyâ, idan thannamhi, tathimêka tancha rukkhân idhîmayî.
 Sangamamajjhe âkâsê nirîtanô tatthu Nâgikô, tumanâ tannawudô, tinnâ nâgâwâh bhinna-nâ ahâ.*

At that time, this Mahôdarô aforesaid was a nâga king in a nâga kingdom, half a thousand (five hundred) yojanos in extent, bounded by the ocean; and he was gifted with supernatural powers. His younger sister (Kidabbikâ) had been given in marriage to a nâga king of the Kanawaddhumânô mountain. Chulôdarô was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nâga queen there-after died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nâgas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the rajayatana tree, which stood in the garden of Jêto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nâgadipo. On the spot where the rajayatana tree then stood, he had seen Pachê Buddhos taking refec-tion. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jêto. Subse-quently (when the Jeta wihare was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nâgadipo) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nâgas. Attending to the prayer of the dismayed nâgas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on

Avantā, bhayazṭha te, ālāna vāṇijātāya. Tā diwā Sugata tujṭhā; pūde vundirā Sattano.
Teṇa dhammadāsiṇe sūmaggharānaṇ Jina. Ukkhāpi te patitātan pallenhaṇ Munino atun.
Sattāḥ bhumiṇ gata, tattha nisiddhāna āvanti, tādā dīdhannupantī nāgarājāhi tappitā.
Te julatṭha, thalatthēcha bhujangesiṭṭi kōtiya, varanēsucha sileṇa patitthāpēsi nāyaka.
Mahōdarusa nāgasu mātulo Maniakkhikā Kalyāṇiṇa rāja yuddhaṇ kātun taḥiṇ gata.
Bhuddhagamāhi pathamā sutuā, sabbadhammāṇaṇ, thito sargassileṇa: tattha yāchi Tathāgata.
"Mahati anukampā nō katā. Nātha, taṇa aṇa; taṇa nāgamaṇe sabbā mayā bhassimhawaṇaḥi:
"Anukampāya mayipiti vevuṇa hotu. mahālaya, panarāgamaṇaṇ nittha, vāsabbhumiṇ mamāgami."
Akkhāyayecha Bhagavā, tucchihāwānādhāgamaṇ, patitthāpēsi tuthēwa rājāyatanaṇachitṭiyaṇ.
Tanṇhāpi rājāyatanaṇ, pallakūṇcha mahārāḥaṇ, appesi nāgarājāṇaṇ Lōkandhō namasitun:
"Parikkhāgachitṭiyaṇ mayhaṇ, nāgarājā, namāṇattha; taṇ bhawisiṭṭi wō, lādā, hitāyacha tuthāyacha."
Jetthēvammiddi, Sugatā, nāgānaṇ anussavaṇaṇa kotvā, Jitawanaṇ sabbāgataṇ lōkanukampakōti.
Nāgadīpaganānaṇ.

Patā id, tatvāṇi vassā, nāgīnā Maniakkhikā apantāhamitvā Sambuddhaṇ, sahasāṇhaṇ nīvaṇ utepi.

earth, seated himself on that throne, and was served by the nāga kings with celestial food and beverage. The lord of the universe procured for eighty kōtis of nāgas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahōdarā, Maniakkhikā, the nāga king of Kalyāṇi, proceeded thither to engage in that war. Having, at the first visit of Buddho, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhas: "Oh! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes." "All compassionating deity! let thy protecting mercy be individually extended towards myself: in thy future advent to this land, visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rājāyatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rājāyatana tree, and the gem-throne, on the nāga kings, to be worshipped by them. "Oh! nāga kings, worship this my sanctified tree; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nāgas, departed to the garden of Jeto.

The visit to Nāgadīpa concluded.

In the third year from that period, the said nāga king, Maniakkhikā, repairing to the supreme Buddho, supplicated his attendance (at Kalyāṇi) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jeto, with five hundred of his disciples. On the second day, being the full moon

*Hōhito atthant wassē, wassē Jitawant, Jino, Nātho, pancabhi bhikkhūnā satthi pariveditō ;
Dutiya diwasi, bhātakālā arāchitā, Jino, rammē weḍḍhamāsamhi pūṇamāgga Munisavō ;
Tatthēva, pūṇapitūna mūghatthā, pattamādiya, agā Kalyāṇisāntā Maniyakkhikānītiyānā.
Kalyāṇichēligatthānā kutti ratanamanāpī mahārāhamhi pulluṇṇi sahaṃghenapūṇetā.
Dibbhi jhājjabbhijjhi sagāṇo sagāṇan Jinaṇ nāgarājā dammarājan santappēti sūdanāṇo,
Tatthā dhamman dīwitvā Satthā, lōcānukampāṇo, aggaṇnatvā Sumanakūṭe pādān dāruhi nāyukā ;
Tasmā pabbatapādāmhī sahasāgga yathāsukha diwāwēdārā katvāna ; Dighawāpī upāgānī,
Tatthā chētigathānamhi saṃghāḥhi nīṇḍiya, samādhiṇ appayā Nātho thānagārawapattipā,
Tatō wāṭṭhāga thānāmba, thānāthānta kōwīdō. Mahāmeghawanarāmanāthānamāgā Mahāmuni.
Mahābhōḥhi thātathānā nīṇḍitā saṇḍānā, samādhiṇ appayā Nātho ; mahāhūṇitō tatthā ;
Thūparamāmhī thūparam thātathānā tathānā ; samādhiṇ thānānāyā Sūlāchētiyānāyā
Sahāgānī diwagānī gūṇā sūmanāṇḍiya ; tatō Jitawānā Bhuddhō bhūḍāraḥhatthāgā agā.*

of the delightful month of wesakho, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjuating his robes and taking up his sacred dish, departed for the kingdom of Kalyani, to the residence of Maniakkhikā. On the spot where the Kalyani dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed nāga king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakūṭa (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Dighawāpī; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samādhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas) departed for the station where the Meghawana establishment was subsequently formed (at Anuradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the "samādhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparamo, indulging in the same meditation; from thence he repaired to the site of Sila dagoba. The lord of multitudinous disciples preached to the congregated devas, and thereafter the Buddha omniscient of the present, the past, and the future, departed for the garden of Jeto.

Thus the lord of Lankā, knowing by divine inspiration the inestimable blessings vouchsafed to Lankā, and foreseeing even at that time the future prosperity of the devas, nāgas, and others in Lankā, the all-bountiful luminary visited this most favoured

*Enna Lankakalyānātho hitamāmatima dyutim pekkhamāno, tamān kāmānā Lankā varābhujangagayādhā samut-
thānka paṇānāgā līkhattumtān atiwipulastayā lōkādīpā sūdīpā : dīpā tēnāyamaṇi nījanābhakumata
dhammadīpāna bhāsīti.*
Kalyānigamaṇ.

Sujānappasādanāwagattakāya kūtī mahāwanso "Tathāgatamhi gāmaṇaṇaṇa," paṭṭhamo parichchādo.

DUTIYO PARICHCHEDO.

Mahāsammatarājānaṃ manasajhi Mahāmuni, kappasāmalinhi rājān Mahāsammatā namāhō :
Rājōcha, Wararājōcha, tathā, Kalyānādhī dūvī, Upasāthōcha, Mandhatā, Charakōpacharādūvī
Chētiyo, Muchalōcheva, Mahāmuchulanānako, Muchalindō, Sāgarochiyo, Sāgarādēvaandakō,
Bharato, Bhāgirasocheva, Ruchi, Suruchi, Patāpōcha, Mahapatāpō, Panādōcha, tathā dūvī.
Sudassanōcha Nēru, tathā evān dūvī, pāchhindhātī rājānā tasmā puttapaṇṭṭhāka
Asankhēyadyukā, ā, atthamānā bhūmipā, Kusāwattā, Rājagahā, Mithilānchāpi dūvān.
Tatō, uttanācha rājānā, chhappānāyānā, uttīcha, chaturāsitānāyānā, chhuttānāyānā : tatōpari
Dwāttinā, atthānāyānā, dūvānā : tatōpari, atthānā, uttānā, paṇṇā dūvā, chaturānā,
Nānā, uttā, dūvānāyānā, paṇṇāyānā : tatōpari, dūvānāyānā, uttāyānā :

land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyāni concluded.

The first chapter of the Mahawanso, entitled, "the visits of the successor of former Buddhas," composed equally for the delight and affliction of righteous men.

CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this "kappo," was himself the said king named MAHASAMMATO.

Rejo, Wararojo, in like manner two Kalyānos, (Kalyāno and Warakalyāno.) Upasātho, two Mandhatōs, Charako, and Upacharāko, Chētiyo, also Muchalo, Mahāmuchalo, Muchalindo, also Sāgaro, and Sāgaradēvo, Bharato, Bhāgiraso, Ruchi, Suruchi, Patāpō, Mahapatāpō ; and in like manner two Panādos, Sudassano and Nēru, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato's) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankheya of years, reigned (in the capitals) Kusāwattī, Rājagahā, Mithilā.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings : subsequently thereto, thirty two, twenty eight, twenty two : subsequently thereto, eighteen, seventeen, fifteen, and fourteen ; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Mahādēvo, the first

*Chaturāsiti sahasāni Mahāsiṃhālikāni; chaturāsiti sahasāni Kalārajanakāni;
 Solasayūṣa Okkākaputtāni: ti imā, wiruṇa wiruṇa pure, rājānā kāṇṭhā anandāyā.
 Okkākamukho jēthapattā Okkākassānā bhūpati: Nipuro, Chandimā, Chamdamukho, Sirisanchhayo.
 Wessantarāmadhārdjā, Jalicha, Sihawāhanā, Sihassaro cha ichhe ti tuma puttāputtā.
 Dui asāti sahasāni sahasarāna vājīnā puttāputtā rājānā; Jayaseno tadāsilā.
 Eṭi Kapilawattumina Sakyaṇḍiṭṭi wissutā: Sihahana mahārāja Jayasenaṇa atreṇ.
 Jayasena dhitāka sāmānā Yasodharā Diwadaha. Diwadaha sukko nāma bhūpati.
 Anjanābhāṭha, Kachchana dui tassa puttā dui, mahārājā Kachchana rugga Sihahanaṇa.
 Aṭi Anjanābhāṭha mādāni sā Yasodharā: Anjanāna dui dhitā, Māyākacha, Pajāpati.
 Puttā dui. Dandapani Sappabuddhācha vājīyā, pañchāputtā, dui dhitā, aṇa Sihahanaṇa.
 Suddhodano, Dhododano, Sukkodano, Mitodano: Amitā, Pamitācha; me pañcha, imā dui.
 Sappabuddhāna mahāsa mahēti Amitā aṇa; tassa Subhaddakachchana. Dewadatta, dui sātā.
 Māyā, Pajāpatichina, Suddhodanamahēsiyā Suddhodanamahārājaṇa putte Māyāya xo Jexo.
 Mahāsammatasamānāni anābhāṇi Mahāwanso, sassa pūvattāṇḍiṭṭi, sabbakhattiṇa mādāni.
 Siddhatthāna Samārasa Bodhisattāna sā aṇa mahēti Bhaddakachchana: puttā tassa Rāhulo.*

of eighty four thousand; Kalārajanako, the first of eighty four thousand kings; and the sixteen sons and lineal descendants terminating with Okkāko; these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkākamukho, the eldest son of Okkāko, became sovereign: Nipuro, Chandamo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jali, Sihawāhanu, and Sihassaro, in like manner: these were his (Okkākamukho's) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayaseno. These were celebrated in the capital of Kapilawattnu, as Sakya kings.

The great king Sihahana was the son of Jayaseno. The daughter of Jayaseno was named Yasodara. In the city of Dewadaha there was a Sakya ruler named Dewadaha. Unto him two children, Anjano, then Kachchana, were born. This Kachchana became the queen of king Sihahana.

To the Sakya Anjano the aforesaid Yasodara became queen. To Anjano, two daughters were born—Māyā and Pajāpati; and two sons of the Sakya race—Dandapani and Sappabuddho.

To Sihahana five sons and two daughters were born—Suddhodano, Dhododano, Sukkodano, (Ghattitodano) and Amitodano; Amita and Pamita;—those five, these two. To the Sakya Sappabuddho, Amita became queen. Subhaddakachchana and Dewadatta were her two offspring.

Māyā and Pajāpati both equally became the consorts of Suddhodano. OUR VANQUISHER was the son of the Maharaja Suddhodano and Māyā. Thus the great divine sage was, in a direct line, descended from the Mahāsammata race, the pinnacle of all royal dynasties. To this prince Siddhatto, a bodhisatttho, the aforesaid Subhaddakachchana became queen. Rāhulo was his son.

*Bimbisāreha Siddhatthaśāsthradeha saḍḍakā; uhlānā pitarōchāpi mahāyā tva ti ahā.
 Bodhisatthe Bimbisāraṃ pañcamasādhikā aha. Bhātiyā wayā bodhisattopi alikhaṇā.
 Padahitvāna ekabhaṇṇā, Boddhā pabodhā kamānā; pañchatimsā wayā Bimbisāraṃ upāyā.
 Bimbisāro pannāraṃ vassātha pitarā sayā abhisittho mahāpāṇā patta vājāsa tassatā.
 Patta salāsaṃ mārā, Satthā dhammanudāsiyā. Daddāpāṇāṃ mārā vājāsa tassatā.
 Rājā mārā pannāraṃ pubbe Jīnamāgama; suttatimsā mārāsa; dhammāni Tathāgatā.
 Bimbisāraṃ suttatimsā tassatā tassatā, vājāsa dhammāsa mārāsa, mahāmittadāḍḍāyā.
 Ajātasattu mārā attamaṃ Mārā alikha; pācchāḍḍā mārā vājāsa mārāsa chutuvānti*

*Tathāgato mahāgūṇagatā gata, anichchātāsaṃ mārā upāgata; itidagā bhāgāsaṃ anichchātāsa
 amikhatā, sabhānti, dukkaḍḍagatā*

Snjānappasādasammitgathāya hūti mahāwanso "Mahāsammitāwansōnāma" dāṭṭa parichchhida.

The princes Bimbisāro and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhisattbo was five years the senior of Bimbisāro. In the twenty ninth year of his age, the bodhisattbo departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOOD, he repaired in the thirty fifth year of his age to Bimbisāro.

The eminently wise Bimbisāro had been installed himself in the fifteenth year of his age, by his father (Bhātiyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years : fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years ; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisāro, Ajātasattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajātasattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahāwanso, entitled, "the Mahāsammita genealogy," composed equally for the delight and affliction of righteous men.

TATIYO PARICHUBBEDO.

*Paucha netto, Jio, paucha chattallia sandamā, thatwā sabhāni kiechhāni, katwā lokassa sabhathā,
Kusindriyāṇaṃ yamukassānāmantarā, mādāha punnamayān, so dipō lokassa nibbato.
Nākyūpathamatikkantā bhikkhū, tattha, samgatā, khattiya, brāhmaṇa, vessā, suddā, dewa, iathewacha,
Satta sataśasāni tēsi pānākkhabhikkhāwā, thēro Mahākassapōcha sanghatthēro tadā uhu
Saviraṇḍirīkadhātu kiechhāni kāriya icchhānto, so mahāthēro, dhammā Sattuchiravattitā,
Lohadāthi dānabali uttāhaparinibbala, subhāsitarā sambhaddassa Buddhassa wachanaṃ saraṇa;
Saraṇa chivaraṇḍanaṇḍaṇḍa samatthi thapanatthata, saddhamma thapanatthāya Munind anuggahāṇ katan,
Kāṭṭha saddhammasangitā, sambullāṇaṇḍamatiyanti uvaṇḍasānādhari, sabbaṇḍa, samupāgati,
Bhikkhū paucha uttāyama Mahābhikkhūwā saraṇa sammāni: ikkinnānta Anandattikādrand.
Pasa Ananda thēropi bhikkhūni abhiyachito, sammāni kāṭṭha sangitā: sā sasaṇḍāhl, tau wind.
Sādhukāṇḍanattāṇa cattāṇa dhatupijanaṇ, icchāḍḍhamāṇa khetṭebod, sabbaḍḍāṇḍakampāni;*

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years (as Buddha); and fulfilled in the utmost perfection, every object of his mission to this world; in the city of Kusināra, in the sacred arbor formed by two "sal" trees, on the full moon day of the month of wesākho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmins, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the thēro Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever; on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines; this all-accomplished disciple of Buddha, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the thēro Anando, there was one deficient of that number. Subsequently the thēro Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month, — in celebrating the funeral obsequies seven days, and in the festival of relics seven days, — and knowing

*Icchewan chōdīto théro, katudna wiriyā samā, iriyāpathatō mullā arahattamapāpuni,
 Wādanā dutiyē mātī, dutiyē dīvasi pana, eukhīrē manōpē tassā théro sannipātinā te.
 Thapetwānandathērassa anukkhawikamānā, āvanā nīlīnā arahāto, yathā rahan.
 Théro vakattapattā sō pāpān, tīhīnōgamā "kukhī Ananda thērōti?" euechamānān kīnīchi,
 Nimmajjīte pāthawigā, gantā jōtipathānā, nīlī théro Anandō attanō thapitāsanī.
 Upālithērān wīnāy, sīlādhammā avāsāi Anādatthēramakārū sabbē thērō dhurandharā,
 Mahāthērō sakattānā wīnāyā pucchhītū sāyā, sammanāpāli thērōcha wīsaṃjjetū namāsatā.
 Thērānā nīlīdīte wīnāyā tanapucchhī sō; dhammānā nīlīdīte wīsaṃjjetī tamāsa sō.
 Wīnāyānānāgga wīsaṃjjetakamāna, tē sabbē saṃjjetāmakārū wīnāyā nōyākōwīdā.
 Aggā, bahūsatānā, kōsarakkhaṇa makānā, sammanāpāli attanā thērō dhammāpucchhī sō.
 Tattha sammanā attanā dhammānāyātō sāyā, wīsaṃjjetī tamānandathērō dhammānānā.
 Wīdhamanīdā tēna wīsaṃjjetakamāna, tē sabbē saṃjjetāmakārū dhammā dhammatthakōwīdā.*

is inadmissible: exert thyself without intermission, and attain the requisite qualification." The théro, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of "arahat."

On the second day of the second month of "wasso," these disciples assembled in this splendid hall.

Reserving for the théro Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, "Where is the théro Anando?"—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arahat"—(at that instant) the said théro made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théros, accomplished supporters of the faith, allotted to the théro Upālī (the elucidation of the) "winaya;" and to the théro Anando, the whole of the other branches of "dhamma." The high priest (Mahākassapo) reserved to himself (the part) of interrogating on "winaya," and the ascetic théro Upālī that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "winaya;" the other seated in the preaching pulpit expatiated thereon. From the manner in which the "winaya" was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of "winaya."

The said high priest (Mahākassapo) imposing on himself (that task), interrogated on "dhamma" him (Anando) who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the théro Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that sage (Anando), accomplished in the "wédho," propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

Enam sattihi māsīhi ākamma sangiti vīthitā, sabbalokakittatthaya sabbalokakittāhi id :
Mahākassapathīreka idaṃ Sugatasāsanā, parāhamaṃ mahāsaṃ samattham vuttinikattā.
Aśvajitapamajjā, mudhārakajalanikā, sangiti pariyāsinā, āhādā kampi mahāmahi,
Acchhariyānābhikkhūna lāke nibbāni nibbādā, therīreka balattācha, "theriyā" ayaṃ parāṃparā.
Perhaman saṃgahānātā, katicā likhātā bahun, tē gāmatāyaka jātā, therā sabbēpi nibbādā.
Therēpi ti mātī, padipusātānābhikkhū, lokasūhāraṃ bhavaṃsaṃ mahāpadipā nibbāpītā, uwarā gāhā-
mānānā : tēnāpi jīvātānā, mānā, jātāyutā.

Saṃvappasiddhasānāyutthāya katī mahāwāsē "pūthamadhakammasāgittidā," tatiya parikkhādo.

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years; by the high priest Mahākassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, divers miracles have been performed. Because this convocation was held exclusively by the theros, (it is called) from generation to generation the "theriya convocation."

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.

The third chapter in the Mahāwanso, entitled, "the first convocation on religion," composed equally to delight and afflict righteous men.

CHATUTTHO PARICHCHEDDO.

Ajātasattu puttō taṃ ghātevaṇḍāyibhaddakō, rājjaṃ vāsaṃ vassāni kareti, mittānubhāṭṭo.
Udayibhaddaputtō taṃ ghātevaṇḍā Anuruddhakō, Anuruddhakassa puttō taṃ ghātevaṇḍā Mugāṇḍamāhō.
Mittānubhāṭṭo, dhammānubhāṭṭo, tēpi rājamaḥārāyā : tēvaṃ ubbhinnā rājā aṭṭhāvassāni tikāmaṃ.
Māṇḍava puttāyī taraṃ ghātevaṇḍā Nāgaḍāsako chutūvissati vassāni rājjaṃ kareti pāpako.
"Pita ghātakamānāyāṃ" iti buddhātha nāgarā, Nāgaḍāsakarājānaṃ upanetaṃ, vassāni :
Susunāgō piṇṇattāṃ amuehaṃ sadassamānataṃ rājje samabbhissachinnā, sabhāsaṃ hitamānaṃ.
Sō aṭṭhāvassā vassāni rājā rājamaḥārāyā. Kālāsoko tassaputto aṭṭhāvassāni kareti.
Atitī dasavā vassā Kālāsokassa rājjaṃ, Saṃbuddhaparinibbāṇā evaṃ vassa satā ahu.
Tadā, Wesāligā, bhikkhū anika Wajjiputtaka, "vaggīḷānāḥ" "denagulanāḥ" tatha "gāmaṭṭarāṇā-
pīḇā" "vassānāṃ" "chāyāṇā" "amathitā" "jālāḥ" "vīṇāṇā" "odāṇā" "jātāpāḍi-
ḷā" itī.

Dasavāssāni dipīṇāṃ kappantīti āvajjīnō. Taṃ vutvāna Yasatthitvā charaṃ Wajjisa charikaṃ
Chhalabhlāṇḍo, bahuputtō, Yaso, Kālāsokaputtarājō : taṃ samittaṃ vassāni tatthāgamaṃ Mahāvamsaṃ.
"Thupavēḍipāṇaḥ" tē, bahuputtāṃ vassāni, bahupāṇāni sangharā, dīṭṭhāna upāṇāni."

CHAP. IV.

Udayibhaddako, the perfidiously impious son of Ajasattu, having put (his parent) to death, reigned sixteen years.

Anuruddhako, the son of Udayibhaddako, having put him to death; and the son of Anuruddhako, named Mundo, having put him to death; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nāgaḍāsako, son of Mundo, having put his father to death, reigned twenty four years.

The populace of the capital infuriated (at such conduct), designating this "a parricidal race," assembled, and formally deposed Nāgaḍāsako; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty, the eminently wise minister bearing the (historically) distinguished appellation of Susunāgo. He reigned eighteen years. His son Kālāsoko reigned twenty years. Thus in the tenth year of the reign of king Kālāsoko, a century had elapsed from the death of Buddha.

At that time a numerous community of priests, resident in the city of Wisali, natives of Wajji—shameless ministers of religion—pronounced the (following) ten indulgences to be allowable (to the priesthood): viz.,* "salt meats," "two inches," "also in villages," "fraternity," "proxy," "example," "milk whey," "beverage," "covers of seats," "gold, and other coined metals." The thero Yaso having heard of this heresy, proceeded on a pilgrimage over the Wajji country. This Yaso, son of Kakandako the brahman,

* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood; an explanation of which, would lead to details inconvenient in this place.

"Nakappentā maditha" iti thero samāyāsi. Patidarapigā sammā Vasiṭhiraṃ tikkhā.
 Vūchitvā anudātā, sō mahattā purāgato; attanā dhammawaditā anupāpetvā adgati.
 Anulātawachō sutā, tam ukkhipitumāgā, parikkhipiṇa aññānta gharaṃ theraṃ, bhikkhavo.
 Thero uggaṃma nābhāsi, gaṇṭhwa Kōsambhiyā; tato Pathēyaṃ anantikkāṇā bhikkhūnaṃ sutitvā laṇhā.
 Pīṇi dūtā: ayaṃ gaṇṭhābhogagopabbatā; dā Sambahūthirāṃ nā sabbā Sānawāsiṇo.
 Pāthēyā d'atti thero, antāvantikkāpicha, mahāhiyāwā sabbo Abhoggāmaṃ oṭarū.
 Bhikkhavo saṇṇapitā sahā luttā, tato tato, deṇā nāvati saṇṇāsi; naatvā, akkhāsi ti.
 Sorāyagantathiraṃ bahumāmanāsiṇā. taṃ kōḍapaṃsāṇaṃ vāta, pacitvā nikkhamāsi taṃ.
 Thero taṃ mantāvaṃ sutvā, Wesillā gaṇṭhwa sō, tchēkhānto phūṇṇamānaṃ, tato nikkhami taṃ khanaṃ.
 Pāto patvā nikkhāntā, thānā tēna mahattā: ayaṃ edyā mūpentānaṃ sahaṇṇiyamāsi.
 Tattha Sambahūthirāṃ Vasiṭhiraṃ aliyitvā, saḍḍhamāsiṇā nā Riwatathirānuttamā,
 Upēchā, dāvatthāsi pucchā: thero "patikkhipi" sūwādhāraṇā "taṇḍa nādhānti" āruvā.
 Pāpāpi pakkhāyēkkhātā Riwatathirānuttamā, sāmānāparikkhāraṃ patiyādīya ti bahū.
 Siyā sūwāya gaṇṭhwa, sahaṇṇi samāgā; kōḍā bhatta wissāgaṃ, bhuttāsi upatthiti.

versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Wisāli), devoting himself at the Mahawana wihāre to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upōsatha" ceremony was performed, said (to the attendant congregation of laymen), "Devotees, bestow on the priesthood at least a kahapanān." The thero forbade (the proceeding), exclaiming "Bestow it not; it is not allowable." They awarded to the thero Yaso (for this interference) the sentence of "patisāraṇiyan." Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and propounded to the inhabitants of the city, the tenets of his own faith.

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the thero the penalty of "ukkhipōtan," and took up their station surrounding his dwelling. The thero (however) raising himself aloft, proceeded through the air to the city of Kōsambhiyā: from thence speedily dispatching messengers to the priests resident in Pathēya and Awanti, and himself repairing to the Abhoggā mountain (mountain beyond the Ganges), reported all these particulars to the thero Sambahū of Sāna.

Sixty priests of Pathēya and eighty of Awanti, all sanctified characters who had overcome the dominion of sin, descended at Abhoggā. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the thero Riwato of Sorāya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said thero having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisāli. On account of the importance of that mission,

Sahajatin āwasanto Sālhāthero nichīātiya Pāṭheyyakā dhammawādī : iti paṇi andaswa.
Upechcha taṁ Mahābrahmā "dhammā tīṭhātī" āvraṇi : nichchā dhammā tīṭhātānā sō attanā tassā āvraṇa.
Ti parikkhāramaddāga Rēwatathērāmadassan. Thēro magghitān. pakkhān pāḍisāvaṇ pāṇḍanay.
Wissāli te tatō gaṇḍa, tatō Puppapuran gata, waddasa Kalāsokassa nariṇḍava alajjina :
"Sattāssa nō gandhakūṭin, gāpayaṇṭā maggaṇ tahiṇ Mahāssaṇṇihāraṇṇiṇ waddasa Wajjakkūṇiyā."
"Gaṇḍissama wihāraṇṇi gāpayaṇṇi bhikkhūnā, āgacchhānti, Mahārāja, patissiddha te iti."
Rājā taṁ duggahitaṇṭa katwa, Wissāliṇḍagamu, Rēwatathērāmalanhi sahejāṭiyamattāta.
Bhikkhū sato sahaṇṇi thādassa maggā samutthāna sahaṇṇi āhutaṇṇi waddasa.
Muttāṭṭhā winaṇṇi waddasa samanaṇṇaṇṇa vācchā : thēra sabbēpi bhikkhū ti Wissāliṇḍagamu tato.
Duggahitā sō rājā tatthā unneheṇṇi apāyā : mahāssaṇṇihāraṇṇiṇ āvattā ugaṇṇi te.
Piṇḍa te mahāpāṇḍa : rattin taṁ upiṇḍa sō apāyā sakamantānaṇṇi pakkhittā Lohakumbhiyā.
Allhāta āhuta rājā : tassāṇṇiṇḍagamu bhagīṇāṇḍathēritu āhutaṇṇi nāṇṇa :

departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.

At a place (where they had so assembled), the thero Yaso, under the directions of the chief priest Sambhūto, at the close of a sermon, addressing himself to the celebrated thero Rēwato, inquired what the ten (unorthodox) indulgences were. Having examined those rules, the thero pronounced them "inadmissible;" and said, "Let us suppress this (schism.)"

These sinners with the view to seducing the renowned thero Rēwato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled; and at the hour of refection, set forth the chant of refection. The thero Sālhō, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Pathēya priests was orthodox, it appeared to him to be so. The Maha-Brahma (of the world Sudhāwasā) descending unto him (Sālhō) addressed him thus: "Adhere to that doctrine." He replied, — that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent thero Rēwato. The thero declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Wisali, and from thence repairing to the capital Puppapura, thus addressed their sovereign Kalāsoko: "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Wajji, in the Mahawana wihare." "The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the wihare.' Oh, Maha-rajā, prevent them." They having (thus) deceived the king, returned to Wisali.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the thero Rēwato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the

Tava wathūsa sitha kamato Riwato mahāthēro thēro Sabbakāmi pucchhi pucchhāsa lowida.
Sabbakāmi mahāthēro tīna puttāsa wigābari : "wōbāsa tīni wathūni ukapanteti suttā." *Nihavituwādhīhavanā tava tē tattha yōthākkama :* *tatthēva māghanaññhamhi pucchhi mīsaññāna kava.*
Niggāhapaḥhikkhāna dāva wathūkaḍipina tēva jāsamhāsāna mahāthēra ākāsa tē.
Sabbakāmi puthuwiya māghatthēro tadā ahu : *sō wisa wāsa wāsi tē tadā upasampadā.*
Sabbakāmi, Sālo, Riwato, Kijjasōbhito, Yaso dāsa dāsa, Sambūto Sālo mīko,
Chū thēro Anandathēra itā sādhiwāsinā, Wālabhayaṇi sēthēva, Samanōcha dāsa pāna.
Thēra Anuradhatthēra itā sādhiwāsinā. Atthathēra pāna tē ditthapukkhā Tathāgata.
Bhikkhū satasahasāni dāsa dāsa samāgata : *sabbāna Riwatathēra bhikkhūna pamaḥhā tadā.*
Tadā sō Riwatathēro wāsihamawāthitigā chēra kēra dhammaṇṇigā sabbabhikkhūna sabbā.
Pabbinnutthādisāna pīṭa atthapāsinā sādhiwāsinā tēva bhikkhūna ārahantā macehāni.
Tē sabbā Wālabhayaṇi Kijjasōbhito, Riwatathēra pamaḥhā, ākāsa dhammaṇṇigā.

of examining into these (controverted) indulgences, these eight sanctified personages repaired to Wālukarāma wihāra, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Riwato, the chief of the interrogating party, questioned the thēro Sabbakāmi in due order, on these indulgences, one by one. The principal thēro Sabbakāmi, who had been thus interrogated by him (Riwato), declared : "By the orthodox ordinances, all these indulgences are inadmissible." There (at the Wālukarāma wihāra), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahāwana wihāra (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakāmi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampada."

Sabbakāmi, Sālo, Riwato, Kijjasōbhito, Yaso the son of Kākondako, and Sambūto, a native of Sāna,—these six thēros were the disciples of the thēro Anando. Wasabhagā-miko and Sumano,—these two thēros were the disciples of the thēro Anuradho. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhas.

The priests who had assembled were twelve hundred thousand : of all these priests, the thēro Riwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Riwato thēro, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three "pitakas," seven hundred sanctified disciples (of Buddho, for the purpose of holding the convocation on religion.) All these thēros having Riwato for their chief, protected by king Kālāsōko, held the convocation on religion at the Wālukarāma wihāra. According

*Pubbhā katā tathā tva dhammā pucchhāna, bhāsita dadda tiṭṭhapānāna etā māhi attahā.
 Ewa dutiyasangitā katā, tēpi mahāyasa thēva dhammāyasa patta pattiḷḷina uḷḷudā.
 Iti paramamatinā pattiḷḷatthāna sikkhamāyasa dāna lākaṇḍhāna dāna samāya; māyadā tva
 māhātā dāna dāna parigāyamaṇa, nāpamattā bhāsiyā.*

Sijjanappasiddhāna igājanamattāya katā Mahawanso "dutyasangitāna" chatuttho paricchedo.

PANCHAMO PARICHEDDO.

*Yā Mahākassapādhi mahātheri dūtā katā sādhammasangitā, Gāriyāti pawucchati.
 Ewa thēvā dūtā pā dāna dāna attā aha: aha chāriyā dūtā tathā etā aṇḍā.
 Tā saggitā dūtā thēva dūtā, tē uggahitā pāpābhikkhū sabbi dāna dāna.
 Aha dāna dāna dāna Mahāmaghika dāna: tathā Gokulika jātā Ekabbyāhārika picha.
 Gokulika, Pāpā dūtā, Bāhulika picha Chetiyā dūtā: tē uggahitā bhikkhū. Sabbatthā dūtā dhamma-
 gāthā bhikkhū jātā, khala imā dūtā.*

to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these thēros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbuti."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arahat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "bhawas," recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, "the second convocation on religion," composed equally to delight and afflict righteous men.

CHAP. V.

The convocation which was held in the first instance by the principal thēros, having Mahākassapa for their chief, is called the "Thēriya Sangiti."

During the first century after the death of Buddha, there was but that one schism among the thēros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the thēros who had held the second convocation, originated the schism among the preceptors called the Mahasangika heresy.

Thereafter arose the Gokulika and Ekabbyāhārika schisms.

*Jāta Sabbhatthasādhikā Kassapiyā tatā pana: jātā Sankantikā bhikkhu Suttawādān tato pana.
Therawādāna sahatā heḍḍi theḍḍasāmiyicha: pubbā wuttā chhanḍāḍāka (ti) atthārasāḍhādā.
Sattarasāpi dūḍiyē jātā wāssa pati itī: aggāchāriyaseḍḍāta tatā wāssa jayirū.
Hemawatā, Rājagiriya, tathā Siddhattikāpicha: Pubbasiḷḷiyābhikkhūka, tathā Aparatthikā,
Wādariyā, Chhā ē tiki Jambudīpamhi bhinnakā: Dhammaruchiya, Sāgaliyā, Lakkadīpamhi bhinnakā.
Achariyakulāḍḍā.*

*Kālāsokaṃ puttāta aheraḍḍa dāsa bhikkhū: dwāwintā tē wāssāni rajjān samāwāsāsiyū.
Nawabhatāro tatā āwā, kamāntāsa narādhipā tēpi dwāwintā wāssāni rajjān samāwāsāsiyū.
Moriyanān kattiyanān mānājātān siriḍharaṇā "Chandaguttāti" pāṇṇatta Chānākā brāhmaṇo tato.
Nawamaṇā Dhanaṇḍān tē gāhātēwā, chāṇḍakūḍharaṇā, sabalā Jambudīpamhi rajjā samābhāsāsi tē.
Sū chātuttāsamāwāsāni rajjā raṇṇamākarāgi. Tawā puttā Bindusāro atthawāssāti kārāgi.
Bindusāro wuttā āwā wāssāni āwāssāni wāssāni: Asōko āwā tēwāsa pāṇṇatīsamābhāsāsi.
Wē wāssāni bhātāro tē wāssāni kīṇākaṇā wāssāni: sabalā Jambudīpamhi kārāṇṇamāpāpāni.*

From the Gokulika schismatics the Pannatti, as well as the Bāhulika and Chetiya heresies proceeded. These priests, again, gave rise to the schisms of the Sabbattha and the Dhammaguttika priesthood. These two (heresies) arose simultaneously. Subsequently, from the Sabbattha schismatics, the Kassapa schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve thera schisms: together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently: viz., Hemawatā, Rājagiriya, as also Siddhattikā, in like manner (that of) the eastern Sēliya, the western Sēliya priesthood, and the Wādariya. These six secessions (from the true faith) took place in Jambudīpa; the Dhammaruchiya and Sāgaliya secessions in Lanka.

The schismatic secessions of the preceptors concluded.

Kālāsōko had ten sons: these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine: they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Chānakō, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhanaṇḍo, having put him to death, he installed in the sovereignty over the whole of Jambudīpa, a descendant of the dynasty of Moriyān sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutto. He reigned thirty four years.

His son Bindusāro reigned twenty eight years. The sons of Bindusāro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asōko by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers,

*Jinvaññānato pakkhā, puri taveññānato, aṭṭhārasā sataṃ duggatānaṃ vjānigaṃ.
 Patvā chātubhiṃ vassāhi tīrappamāhāyā, puri Pāṭaliputtasmiṃ attānamabbhisechaya.
 Taveññānato ammaḍḍanā ākāsi bhūnigaṃ tathā : yjānā yjānā ādā pīchehaṃ paṭṭhaṭṭā ahū.
 Anotatto dāvi lōge aṭṭhārasā dīnā, dīnā, dīnā dīnā uḍā tēhi sāmibhāgajānānācha.
 Nāgalatā dantabattānā ānāsaṃ Himāwāntā anāsaṃ sahasānā, devāsaṃ paṭṭhānā.
 Agadāmalāvaṇā tathāgādāharitānā : tātāva ambapūkancha vassagandharatattānā.
 Paṇḍa vassānānānānā hatthapūcchunāpattānā pīlānā, dībbapānānā Chaddantadāhātā marū.
 Maratā nagarā tamiṃ migasūkarapakkhīnā āgānānā mahānāmiṃ sayasānā naranānā.
 Gāva tathā chārāpetvā vjānānānā dīpiga : kettāvatthā tatāhādi pālānā migasūkarā.
 Samāsaṃ pūpphapattānānā anuttānā, dībbamūppalānā, mīlānā, anjānānā nāgā nāgānānānā
 Kāṇḍā sahasānā nānānānā vassānā Chaddantadāhātānānā dharānā dīnā dīnā.
 Tē vāhi mīthūnānānā ākāsi dīnānā tathā ākāsi ākāsi tēhi bhānā vjānānā.
 Anāsaṃ sataṃ tava madhūni madhū mahānā : tathā kammdānānā anāsaṃ kūtā nīpānā.
 Kuruvānā sākūnā manāpamādhurānānā ākāsi tava gānānā rānā madhurānānā.*

reigned sole sovereign of all Jambudīpa. Be it known, that from the period of the death of Buddho, and antecedent to his installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnized in the city of Pataliputtā. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yōjana to yōjana, throughout the air above, and over the surface of the earth.

The devos caused to be brought daily eight mens' loads of water from the lake Anotatto; from which (supplies) the devo of devos (the king) caused the people also to be provided. They also procured from the regions of Himāwanto, "nāgalatā" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "malākan;" the precious medicinal "haritākan;" from the same regions the "amba" fruit, superlatively excellent in its color and flavor.

The devos (procured) also cloths of five different colors, and cloths for hand towels of the color of gold, as well as the sacred beverage, from the waters of the Chadanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nāgas (brought) fine cloths of the color of the "sumana" flower, wove without seams; the heavenly "mūppalan" flower; also ointment for the body; and medicinal drugs, from the nāga wilderness. Parrots brought nine hundred thousand loads of hill paddy daily, from the marshes of Chadanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly

*Puna othasu diññāsa adhivāsaṃ buddhāna. Dhammāna bhikkhū dādan dātiye diwasi gātā,
Sahatthāpāpā rāṇā dhammā dāsiya bhūpatā anagāsiya sikkā thāpāsiya mahājānā.
Nigrodhā dhammāna dāsiya.*

*Tatā rājā pācāsa sō dāsiya diññāsa diññāsa bhikkhū satthi sahasāsa anupubbānupatthahi.
Tittāsiya sahasāsa nikkāsa bhikkhū satthi sō, satthi bhikkhū sahasāsa ghara nikkāsa bhikkhū.
Satthi bhikkhū sahasāsa bhikkhū turitāsi sō, paṭiyāsiya dāsiya sahasāsa mahājānā;
Rūpāsiya sahasāsa, gātāsiya sahasāsa nikkāsa, ghara siya sahasāsa, bhikkhū, dāsiya sahasāsa sahasāsa;
"Satthāsa dāsiya dhammā bhikkhū" apucchāsiya, wyāsiya Moggallāsa Tissa sahasāsa.
Satthāsa chaturāsiya dhammā bhikkhū; sahasāsa "pajāsiya tissa paṭiyāsiya mahājānā" bhūpati.
Dāsiya taddāsiya dhammāsiya dhammāsiya mahājānā purisa chaturāsiya sahasāsa mahājānā.
Tatthā satthāsa rājāsiya mahājānā āsiya: sahasāsa Asokāsiya mahājānā mahājānā.*

replied, "that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigródho concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired: "What is the doctrine propounded by the divine teacher?" Thereupon, the thero Tisso, son of Moggallāsiya, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, "I will dedicate," exclaimed the monarch, "a vihāra to each." Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudīpa, at those places he caused the construction of temples to be commenced by the (local) rajahs; he himself undertook the erection of the Asokāsiya (in Puppahapura). He bestowed daily, from his regard for the religion, a lac separately to the "ratanattiya," to Nigródho, and to infirm priests.

From the offerings made on account of Buddhho, in various ways, in various cities, various festivals were constantly celebrated in honor of "thupas."

Ratamattāya Nigrodhagāllādanānti sāntā paccchikā sataśāhamaṃ sō adāpisi, diṇḍi diṇḍi.
Dhūmā buddhadiṇḍiṇa thūpapaṇḍa sūkkāḍā anēkīa viḥāriṇa anēkē akaraṃ siddhā.
Dhūmā dhammadiṇḍiṇa paccchayē chaturō varē dhammātharānaṃ bhikkhūnaṃ upanēsaṃ siddhā narā.
Anōtattoḍakājēnaṃ saṅghassa chaturō siddhā, tē pitakānaṃ thēruṇaṃ saṅghikānaṃ diṇḍi diṇḍi.
Ekāṃ Asādhimittāya diṇḍiḍa adāpasi; sayāpāna daseyēna paribhāṇi mahipatti.
Sattāhi bhikkhū saṅghānaṃ dātaṇṇatthānaṃ diṇḍi diṇḍi, solasitthi saṅghānaṃ siddhā nāgalatādhayaṇaṃ.
Athēka diṇḍiṇa vāḍ chatusambuddhadānaṇaṃ kappayukā Mahākalāṇḍagārdjaṃ mahiddhikānaṃ.
Somuttama; tamānuttā sannaṇṇāḍhalibāṇḍhaṇaṃ pēṇḍitēḍ, tamānuttā, setachchattassa ketthattā,
Pellāṇkamhi nīdetuḍ; nāḍpuppāḍhi pūjya; solasitthi saṅghāni parivāriya, abhavi,
"Saddhammachakāwattissa sabbapugga mahēsaṃ upaṇḍaṇaṃ dāsihi mama llo" iti.
Dvattissa laḍkhanūpetānaṃ, aṇṇi byenjanūjjalaṇaṃ, byāṇṇapubbāparikkhittānaṃ, kēṇḍitthi sabbhānaṃ.
Nimāḍy nāga vāḍ sō buddharūpaṃ māḍharaṇaṃ. Taṇ diṇḍi pādānaṃ wimbayāṇṇaṇaṃ pūjito.
"Etina nimmitānaṃ rūpaṇaṃ idēnaṃ, kiḍiṇaṃ nakkō Tathāgataṃ rūpaṇṇi," diṇḍi pūjāṇṇatthāṇaṇaṃ.

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anōtatto, he bestowed daily four to the priesthood generally; one to the sixty accomplished maintainers of the "tripitika;" one to the queen Sandhimittā. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called "nāgalatā."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahakālo, nāga king, whose age extended to a kappo, had seen the four Buddhos (of this kappo); for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him: "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawatti of the doctrine, the maha-irā." The nāga king caused to appear a most enchanting image of Buddho, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thoreto, and exclaimed, "Such is the image created by this personage: what must not the image have been of the deity himself of happy advent!" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asōko) then caused a great festival to be solemnized for seven successive days, known as the festival of "sight offering," (the miraculous figure of Buddho being visible during that period).

*Adhi pūjanti sassa ātāsa tassa sattānaṃ aśvātaraṃ mahānāgaṃ mahādehā dāyapīsa mahādhikā,
Evaṃvassā ānāhānārocha sambhōchādi mahipati thērōcha Moggalliputti dīṭṭhapubbā wasshīti,
Sānappajjāsi nīṭṭhīti.*

*Dutṭhi saṃgaha thēra pakkhantā āgatañhi tē sassa pūjānāsa tassa vaṇṇo kāmhi addaṇṇa.
Pakkhantā ekaṃ loka tadūpaddavagghāṭṭha Tisabrahmaṇṇa maddakkuṃ achiṇṇāyāsi jīvitaṃ;
Tē tē ānāpāsaṇṇaṃ āyāchiṇṇa mahānāgaṃ ānāpāsaṇṇa pūjāṇāsa tadūpaddavagghāṭṭha.
Adāpāsaṇṇa tēsa ē sassa pūjānāsa. Siggavaṇṇa, Chāṇḍavajjīnaṇṇa nārocha dāhara yati.
"Athāraṇṇāhiṇā wassa sata āpāsaṇṇa ānāpāsaṇṇa; ānāpāsaṇṇa tē ānāpāsaṇṇa.
"Iṇṇa tēsa ānāpāsaṇṇa ānāpāsaṇṇa thērōcha dāyapīsa mahānāgaṃ mahādehā dāyapīsa mahādhikā.
"Sānappajjānāthāsa Tisabrahmaṇṇa mahānāgaṃ Moggallāpāsaṇṇa pūjānāsa dāhara.
"Kāṇṇa tēsa ānāpāsaṇṇa ānāpāsaṇṇa; ānāpāsaṇṇa ānāpāsaṇṇa ānāpāsaṇṇa.
Athā Upāli thērōcha thērōcha ānāpāsaṇṇa, Dāsaṇṇa; Sānāṇṇa tēsa; dāyapīsa mahādhikā.
Athā Wāṇṇa pūjāsa Dāsaṇṇa ānāpāsaṇṇa tēsa sata jēthā ē wassa dāharaṇṇa.*

Thus, it was foreseen by the priests of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith; and that the son of Moggali would become a thero.

The conversion (of Asoko) to the religion (of Buddho) concluded.

The theros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tisso, the brahman (of the Brahma loka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggavo and Chāṇḍavo, two adult priests: "In eighteen plus one hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tisso, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddho."

The thero Dasako, was the disciple of Upali (the disciple of Buddho himself). Sōnako was his disciple. The aforesaid two priests (Siggavo and Chāṇḍavo) were his disciples.

In aforetime (at the termination of the first convocation on religion), in Wisāli a brahman of the tribe of Setthi, named Dāsako, the superior of three hundred pupils,

Saddhā tēhi kumārēhi Dāsakattāraṃvanti, pabbajja upasampajja uggaḥi pitakattayaṃ,
 Khināsamhāseva thērasāgāyasa sō ahōsi pitakadhāriṇa jettako Sōnako yaṇi.
 Ahōsi Siggavo nāma purī Pāṭalīnāmaḷe paṇḍitā māchchalanaya utthārāsa mūḍu sō.
 Pādāsiṇa wasantīsa chhaladdha uttādāsa amachchaputtā dāya Chandawajjī mahāyasa,
 Purisāna dasadhīka satthi pariwārito, gāthāna Kukkutārāma Sōnakattāra maddāsa;
 Samāpatti samāpanna nissāna samvutindriyaṃ wanditā nālapantaṃ taṃ patwī sanghamupavechhi taṃ.
 "Samāpatti samāpanna nālapantī?" aha tē, "kathānāwuttahantīti wuttā" āhāsa bhikkhāvō.
 "Pakkāsaṇāya Satthussa, sanghapakkāsaṇāyācha, paṭṭakālaparichechchitā, āyukkhaya wāṇācha,
 "Wuttahantīti," wāṇāna; tēsaṃ dīwāpanisayā paḥisaṃ sanghacācana; wuttāya sātthiṇa ugā.
 Kumārō pucchhi "Sīṇa, bhantē, nālapittāti?" aha sō, "bhunjiṃha bhunji tabbanti," aha; bhōjitha uḥ? aṇi.
 Aha "amhāsaṃ jātṭe sakkā bhōjayitū" iti mātā pitu anuṇḍāya sō kumārētha Siggavo.
 Chandawajjīcha tē paṇḍa satthi purīpāpicha pabbajitwopasampajja Sōnakattāraṃvanti.

Dasako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.)" The young chieftain Sōnako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an "upasampada," in the fraternity of the thēro Dāsako, he acquired a knowledge of "pitakattaya."

This Sōnako became the superior of a fraternity of a thousand thēros, who had overcome the dominion of sin, and acquired a perfect knowledge of the "pitakattaya."

In the city of Patilī, there was one Siggavo aged eighteen years, the son of the minister (Siriwadhō), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtās. Bringing with him his friend Chandawajjī, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkutārāma wihāre, they saw there the thēro Sōnako, seated absorbed in the "samāpatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samāpatti meditation, do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation)?" Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sōnako) rising, departed from hence. The young chief addressing Sōnako, asked: "Lord, why art thou silent?" "Because," replied he, "I am partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggavo and Chandawajjī and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the thēro Sōnako, and being admitted into the priesthood

Upajjhāyanti yēva tē dweṭi pīṭakattayaṃ uggahetvā kālāna cchālabhānaṃ pāpānāsaṃ.
Natvā Tissu paṭisaṃhāsi; tatō pābhutī Siggavo thēro sōattawassāni taṃ gharāṃ upasaṃkamī.
"Gacchhātī" wāchanamattampi sattawassāni nōlabhī: alattha aññamī wassā "gacchhātī" wāchanā "takā."
Tāṃ nikkhamantaṃ pavasiṃsā diwā Moggalībhānā "kinchiladdhaṃ gharē nōti?" pucchhī: "amhī" sōrawī
Gharāṃ gantvā pucchhī diwā diwasi, tatō maddaddāna niggānhi thēraṃ ghāraṃ upagatū.
Thēraṃ wāchanā natvā, sō paṇṇamāno diṇṇo attanō pākāṇassa nichchā bhikkhāṃ paṇṇatvā,
Kāṇṇassa paṇṇatvā sabbāpi ghāraṃ dānā: bhōjapēsi diṇṇo nichchā nissāpiya taṃ gharē.
Ricāṃ kamāsa, gacchhāntī kālā, sōṭṭawassā, ahu, Tissu dānā; sō tiwēḷā daddhi pāragā.
Thēro kathāṃ utthāpāsaṃ bhesajjānti taṃ gharē dānāni nadānti thapetvā mānawānā.
Brahmāloka āgatā sūchikāmo ahosi sō, tasmā sō tassa pullāṇā wassitvā lagiyatī.
Asāṇāṃ apasānti thitā thēro sūmādhānā tassa taṃ dānāni tassa paṇṇapēsi gharē janā.
Diwā tatha nissānā taṃ āgammāchariyāntī. kuppāntvā mānawā wāchan pharusaṃ utrayī.

became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "pīṭakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

This thēro Siggavo, perceiving (by inspiration) the conception of Tisso; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received any thing at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the thēro's explanation, (that he only alluded to the slave's reproach, "Depart hence,") the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner time passed away, and the youth Tisso attained his twentieth year, and succeeded in traversing the ocean of the trivēdha (of the brahmins.)

The thēro (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma loka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the thēro was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The thēro replied, "Young brahman, what knowledge dost thou possess?" The youth

Théro, "mānava, jīa mantā jādāsi?" tamabheruwi: tamāso pucchhān thērāso pucchhārochēsi mānawō. Jādāsi pāṇāsi tē thērō thērāso apucchhāsi sō gacchissāsi wāsi tassa thērōtha wiydhari.

Gahattōyēwa thērō sō wādapāragatō āhu, nabhyākarēyya hīn tassa pubbinna pāṇāmbhūti.

"Yassa chittāso upajjati, anirujjhati: tassa chittāso nirujjhasati, nupparijjati: yasmāwāpana chittāso, nirujjhasati, nupparijjati, anirujjhati, ti."

Tān chittāso yamāsi pucchhāsi, pucchhāsi, thērō wāsaradō, audhākarōmiya āhu, tassa sō tamāpōcha sō.

"Bhikkhu kōnamamantāsi?" "buddhamantāsi" wōbberuwi: "dāhiti wuttē?" "no wāsaradōro dammitā" iti.

Māta pitūhi nūgāhō mantatthāso sapabbaji, kammatthānawadd thērō pabbajetwā yathā rahan.

Bhānava anuyunjanā, achēriya mahānati sotāpatti phulān pattō thērō nūcēna tān tathā.

pesēsi Chandawajjisa thērāntikamuggahā.

Upasampadāyitwa tān kālē sō Siggawō yati winayan aggaḥāpēsi puna sōdaddwayampicha.

Tatō sō Tisso dāharō ārahāntwā wāpassawān, chhalabhinso āhu, kālē thērābhāwācha pāpuni.

instantly retorted the same question on the théro. When the théro was in the act of replying, "I do possess knowledge," he interrogated the said théro on the abstruse passages of the "vehēdos." The théro instantly explained them.

This théro was thus, even while sojourning in the domicile of a layman, accomplished in the "vehēdos." Having attained the perfection of sacerdotal sanctity (in the buddhistical creed) why should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."*

The théro of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The théro having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotāpatti." The théro having ascertained that fact, dispatched him, for the purpose of being instructed, to the théro Chandawajji.

In due course, the priest Siggawo having made him an upasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanan" sanctification, acquired the mastery of the six

* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.

*Atisa pakato āsi chandōwa suriyōwa sō ; kō tassa wāchā munnī, Sambhuddhassa machōwya ?
Moggali pulta thērodayō nīthitō.*

*Ekōhā uparājā sō addalakkhi migawān gātā, kilān muntā migatānā diwa, itān wicchitayā :
" Migāpi iteān kilānti āraṇṇe ānagācharā : mahāsamūtā kiā bhikkhū subhādhārāwihārīnā ? "
Attanō chintitān rāṇṇo ārochitā gharān galā : anṇāpituntā sattāhān rājjan tassa aiddā, sō,
" Anubhōtā, imān rājjan, sattāhāntā, kumāraka : tatō tva gāthayissāmi ? " Ichchāwācha mahāpati,
" Athā tvaṃhi suttāhi " tvaṃ tēvāsi bhāsi tē ? " maraṇassa bhayāntā " wuttē : rājāha tvaṃ puna,
" Sattā hāhān morissanti tvaṃ na tē : itā kaulān kilāssanti gātā, tān, uddā maraṇassaṅgān "
Ichchāwān bhātārā suttā, sāmaṇānā pasādi sō : kālānā migawān gātānā thēraṃ addalakkhi sūyatā,
Nissānānā vākkhamānānā sō Mahādharmarakkhitaṃ, sādāśāhāyā nāgānā wāṇatamaṇāwānā,
" Ayaṃ thērō miyāhampi jahhāṇṇa Jinaṇṇānā, wihārissānānā rāṇṇi ? " itā chintayā wāṇawā,
Thērō tassa pasādattānā, uppanthā wihāyānā, gātānā Aśokādrumānā pokkharānā jātā tātā :
Akāsi thapayitwāna chāwārānā wārānā sō, āgāhātā pokkharāyānā gātānā parissānātha,*

branches of doctrinal knowledge, and ultimately he was elevated to a théro. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supreme Buddha himself!

The matters concerning the théro Moggali concluded.

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of elk sporting. Observing this, he thus meditated: "Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in wihares, also amuse themselves?" Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days to solve this question,—addressing him thus: "Prince, administer this empire for seven days: at the termination of that period I shall put thee to death." At the end of the seventh day, he inquired of him, "From what cause hast thou become so emaciated?" when he answered, "From the horror of death." The monarch thereupon rejoined, "My child, thou hast ceased to take recreation, saying to thyself,—'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death; how can they enter into frivolous diversions?"

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the théro Mahādharmarakkhito, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection: "When shall I also, like unto this théro, initiated into the priesthood, be a dweller in the forest?"

The théro, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asókarāma temple; and causing his robes to remain poised in the air, he dived into the tank, and bathed his limbs.

Purabheris charapisi "uttami dimasi tta sabbaramamho hitu sabbatthasu dadda;"
"Yojana yojana dentu mahidhama mahitala. Karanta gandaradana magganacha wihāsanā;"
"Wihāsaucha sabbasu bhikkhavanāsu sabbathā mahāddāsi, wārentu yathā kālā yathā balā;"
"Dipamāla pappamāla lankarīcha, tathā, tathā, tarigīlīcha sabbhi upahāraṇa anukadhā;"
"Upasathāga nādaya sabbē dhamma suvantaucha, pūjāreke aṭṭhīcha karanta talukūpīcha;"
Sabbē, sabbattha, sabbattha, yathā nantādhikāpīcha pūjā sampatiyā dāsaṇa dīvaloka manōramā,
Tasmā dīnā mahārāja sabbānākarāhāsītā sabbēdho sabbānācheho, balāghapuriwāritā,
Agamasi sakārdama, bhikkhantawīya mettāna: saṅghamañjhamā aṭṭhā, sandittwa saṅghamuttama,
Tasmā sandagantā dukkaṇṇi bhikkhū kōṭṭiyā; aṭṭhā sata sahaṇā tesa bhikkhūnaṇaṇa yati,
Nowatā sata sahaṇāni aṭṭhā bhikkhūniyā tathā; bhikkhūnaṇaṇa sahaṇā dāsa tātata,
Lōkasiwaraṇaṇa nāma pāṭhiraṇa akāsaṇa tē bhikkhūnaṇa pāṭhiraṇa Dhammasōkassa vājina,
Esaṇṇāni pāṭhiraṇa purā pāṭhiraṇa kammāna, Dhammasōkassa pāṭhiraṇa pūjāna kammāna,
Sammudapariyāntaṇa sō Jambūdīpaṇa samantataṇa paṇi sabbē wāntarīcha nāma pūjāwihāsiṇi.

from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yojana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the wihares, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Dēvaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhammasōko, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asōko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammasōko. (By the power of a miracle) he saw all the wihares situated in every direction throughout the ocean-bound Jambudīpa, resplendent with these offerings. Having thus beheld these wihares, exceedingly overjoyed, he

Atumatttho tē dīvaṃ piṇḍaṃ paṇḍitāṃ siddhiṃ : " kassa, bhadda, paribhaddhā mahānigatassimā ? "
Thero Moggallānaṃ s' evaṃ paṇḍitaṃ viggahāri : " dharmadūpi Sugatā natthiehaṃ teyā samā. "
Ten' evaṃ vachanaṃ bhigghattho rājā, apucchhi tu " buddhassimā dāyakaṃ kati tē madda itī ? "
Therā rājaputtānaṃ Mahindasūpanimayā, tathā rājadhītāya Saṅghamittāya pekkhiga :
Sāmanvādhīyadābhicāraṃ tu bhūtaṃ vachchhiga, paṇḍitā bhaddha rājānaṃ s' ānandakuraṇḍhara :
" Tādisipi mahābhāga dāyakaṃ vachchhāsi paṇḍitāya dāyakkhīva vachchhāsi anāpādhiga. "
" Yēva puttā dātarānaṃ paṇḍitāpi s' evaṃ : s' ānandassa dāyakaṃ kati, s' dāyakaṃ api. "
Atha ānandāyadābhicāraṃ mahābhāga mahābhāga Mahindasū Saṅghamittānaṃ tē tē tātta apucchakkatha :
" Paṇḍitānaṃ kati tātta, paṇḍitā mahābhāga mātā ? " pituṃ vachchhāsi rājā pitarā tē ādāsa. "
" Ajjā paṇḍitānaṃ, vachchhāsi, dīva, sekkhāsi : anandā tathā tathā paṇḍitāya bhāsevati. "
Upasāyassa paṇḍitā s' dāyakaṃ mahābhāga, s' vachchhāsi Aggibrahma, paṇḍitā tathā vachchhāsi. "
Upasāyā Mahindassa dāyakaṃ mahābhāga, tātta mahābhāga paṇḍitānaṃ vachchhāsi. "
Piyāputtā Mahindasū bhaddhāpaṇḍitā, paṇḍitā s' evaṃ Saṅghamittānaṃ dātarā. "
Tadā vachchhāsi s' Mahindasū rājānaṃ, Saṅghamittā rājānaṃ dātarā. "

inquired of the priesthood: " Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest? " The thero, the son of Moggali, answered the sovereign's inquiry: " Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist. " Hearing this announcement, the king greatly pleased, again thus inquired of him: " Can a person circumstanced as I am, become a relation of the religion of Buddha? " The thero perceiving the perfection in piety of Mahinda the son, and of Sanghamittā the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: " Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a ' benefactor,' but a ' relation ' of the faith. "

Thereupon, the sovereign desirous of becoming the " relation of the faith," thus inquired of Mahindo and Sanghamittā, who were present: " My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained? " Hearing this appeal of their father, they thus addressed their parent: " Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee. " Even from the period of the ordination of the sub-king and of the Aggibrahma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittā. At that period this Mahindo, the delight of the monarch, was twenty, and the royal daughter Sanghamittā was eighteen years old. His ordination and (elevation to) the upasampadā took place

Tadahiwa ahā tassā pabbajjā upasampadā; pabbajjā silakkhāmaucha tassācha tadahā ahā.
Upajjhāyo kumārassa ahā Moggallā mahāyā; pabbajjā Mahādāyathāro; Majjhantiko paṇa
Kammawāchanā akā; tassā upasampadāmaṇḍitā, arahattaṃ Mahindo so patto upatisambhidaṃ.
Sanghamittāyupajjhāyā Dhammapālāni vīrasa, dāyā Ayupālā, kālā sāri andasā.
Ubbhā upasampadā Lankāddīpāpālāni chhāyā wāsi pabbajjā Dhammasōkassa rājā.
Mahā Mahindo wāsihi tili dipapāsādā, pitakattayamugganhi upajjhāyassa antiki.
Sā bhikkhūni chandaḍḍha Mahindo bhikkhūniyo Samhaddhāsanādhāro tē tadā vohayā tadā.
Parā Pātaliptambā wāsi mānharā churā, kantaḍḍhāniyā uddhā sanasā kappāyā hira.
Tina sanasāmaṇḍā sā puttā janayā dāyā; Tisso jettāto, kanittāto Sumittāna nāmā.
Mahāwarana thirāsa kālā, pabbajjāntiki, arahattaṃ pāpāssa, chhalabhinā gūṇā ubbā.
Pādā kīṭānāni puttā jettā vāsiṇā aha puttā kanittāna "bhāṇṇa pasatā ghataṃ."
Rāgā nīṇḍānā, rāgā gūṇāpachchayāpāsa sappā, atthaṇṇa chārāṇā pāchchābhāṇṇa patikkhī.

on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The thero named Moggallā, was the preceptor "upajjhāyo" of the prince. The thero Mahadāyā initiated him into the first order of priesthood. The thero Majjhantiko performed the "kammawāchan." In that very hall of upasampada ordination, this Mahindo, who had attained the requisites for the priesthood, acquired the sanctification of "arahat." The priestess Dhammapālā became the upajjhāyā, and the priestess Ayupālā the instructress of Sanghamittā. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammasōkko, the benefactor of Lanka. The great Mahindo, the illuminator of this land, in three years learnt from his preceptor the "pitakattaya."

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamittā) and Mahindo shone forth the light of the religion of Buddha.

Previously to this period, a certain pilgrim departing from Patliputto, and while wandering in a wilderness, formed a connection with a young female kantikinnariya (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the thero Maha Warana, and having acquired the six perfections of religious knowledge, attained the sanctification of "arahat." Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, "A palm-full of clarified butter, to be used as medicine;" but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring."

"*Pindāyachā charatā sappin lahharā tvaṇ tamāhara*" *icchāha Tisathero so Sumittā thāramuttamaṇ.*
Pindāya charatā tvaṇa nalaiddāhaṇa pasatā ghaṭaṇ, sappilumbhaṇatindāpi viyādhijātā avādhigō.
Tenṇamāyādhiṇā thero pattō āyikkhaṇatthāṇa vasaṇṇāpamādena nibbātū mānasaṇ aḥā.
Alāsaṇhi viṇiditvā tṭhā dhātumasaṇa sō, yathārucha, adhiṭṭhāya sariraṇ parinibbātō.
Jalā sarira nikkhamma, nimmantaṇ chhārikāṇa dhāhi thērasa sakalaṇ kāyaṇ affhāṇitu nō dahi.
Satvā nibbutimāsa Tisathērasa, bhūpatī agamāsi sakāramāṇa janāgha parivāritō.
Matthi dandā iṭṭhō vājā tūnatthiṇāwarāhayaṇ karetvā dhātumakkāraṇ tassa viyādhiṇa apucchhi taṇ.
Taṇ sutvā jātamaṇṇegō purāṇāraṇa kariya sūdhāchitaṇ pokkharapāṇa bhūṇijjānāṇa pūriya.
"Pāpē bhikkhusāṇghassa bhūṇijjāṇi dīṇi dīṇi; māhota bhikkhusāṇghassa bhūṇijjāṇi dullaḥhaṇ" itī.
Sumittathero nibbāyī chaṇṭamaṇṇova chaṇṭamaṇi; paṇḍi sūvatthiṇa tēṇḍipicha mahājanā.
Kuntiputtā dūvā tṭhā tē lōkahiṭṭakārīṇa nibbāyīṇa Asokassa raṇṇō vasaṇṇhi attamaṇ.
Tatipabbhūti sāṇghassa lūhhotivamaṇhā aḥa; pucchhi paramaṇṇaḥka janā yasmā lūhhaṇ pavāṭṭoyuṇ.
Pahīṇalūhhaṇakkārā tṭṭhiyā lūhhaṇārāyā, sayāṇ kalyāṇa dāyā vasaṇṇa sabaḥbhikkhūhi.

Thus the exalted thero Tisso instructed the thero Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the thero was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the thero flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this thero Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The thero Sumitto attained "nibbuti" while in the act of performing "chankman," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddha. These two theros descended from the kuntikinnariyā, attained "nibbuti" in the eighth year of the reign of Asoko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,

*Therañ diwā amachchē sō, gantwā saṅṅe winēdayi sabbañ pavattā. Tañ intwā, jātadāho mahipati,
Sighan gantwā, bhikkhūsaṅghaṇ pucchāhi nibbiggamaṇaṇaṇa "ewāṇ katina hammaṇa kama pāpaṇ viyā?" iti.
Tissaṇ apandita kachī "pāpaṇ tugihaṇṇa;" kitchi "nibbinaṇachāṇ;" dhama "natthi tugihaṇṇi" paṇḍita.
Tān zatwāna mahārojā "amuttho atthi bhikkhūnaṇ, winatā mē winodetwa, kātā sānaṇapaggahaṇ?"
"Atthi Moggali puttō sō Tisuttāro, rathisaṇa?" iehchāna saṅṅhō rājānaṇ rājā tatthāsi sādaro.
Wissu bhikkhū saṇassāna cātuhī purimārītē thēri, surasamastāna amachchē chaturō tathā,
Tadakkīywa pīyāsi attanō machunina sō therañ āsitumē; tīhi tathā wutti: aṇḍamī.
Tān zatwā, punn, upphajja, thērē, machchīwa pīyāsi, wissu saṇassa purisē; pubbāyā aṇḍamī.
Rājā pucchāhi "kathan thērō agachchēya nukkō?" iti: bhikkhū dhama thērāna tassāgamāya kāraṇaṇ:
'Hohi, dhama,' upatthābhō kātā sānaṇapaggahaṇ "iti wutti," mahārojā, thērō thēri sō" iti.
Punōpi thērē machchīwa rājā sōṇa sōṇa wissu saṇassa purisē tathā wātāna pīyāsi.
'Thērō mahallahuttāpi nārahīyāsi pāṇḍanā; thērān gangāya udāya ātthātiṇa' abbruwi.
Gantwā tē tān tathā wōchū; sō tān zatwāna upphajja; udāya thērān dāsaṇ rājā; pachchaggamī tuhiṇ.*

occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine:" another portion announced, "Both of you:" the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the thērō Tisso, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the thērō might be brought on his invitation, he dispatched four thēros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the thērō) did not accept the invitation.

Hearing this result to the mission, he dispatched eight thēros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, "What can the cause be that the thērō does not come?" The priests informed him what could procure the attendance of that thērō, thus: "Illustrious monarch, on sending him this message, 'Lord! vouchsafe to extend thy aid to restore me to the faith,' the thērō will come."

Again another time, the king adopting that very message, sent sixteen thēros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The thērō on account of his great age will not be disposed to mount a conveyance; do ye therefore transport the thērō in a vessel by the river." They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the thērō in a vessel. The king (on his approach) went out to meet him.

*Sādhukāraṇaṃ dadanti iwa sāvānattāhitaṃ āraṇaṃ saṅgati-pariyācāsi akampātha mahāsaṃhī,
 Iti sū vettābrahmacariyāraṇṇi manussaṃ jēgucchhaṇṇaṃ utamāhitaṃ naraḷāraṇṇi
 āgammamaḷā āsavaṇṇichchakāṇi; katoṇṇiṇaṃ kōḍḍamāṇaṃ idamāṇichchamhī pumaṇṇiṭṭi ?*

Suṇṇappasādaṇṇawigatthāya kati mahāsaṃhī "tatigadhammasaṅgitiṇāma" pañcamaṃ parichchhido.

CHATTIṬṬHĀ PARICHCHHEDO.

*Wangīṇaṃ Wāṇṇuṇṇaṇṇi Wāṇṇuṇṇiṇā ahu purā; Kāṇṇigaraṇṇiṇaṃ āhittāsi mahesi tava rājina.
 Sū rādā dāwiyā tassa ikāṇaḷaḷhi dhitaraṇṇi; nāmittā wiyākarāṇi tassa ammodaṇṇaṃ māgarāṇiṇaṃ.
 Attwa rūpiṇi sū, attwa kāmāgāḷhiḷhiṇi; dāwina dāwiyācchāpi lajjāyaṇi jēgucchhāṇi.
 Ekakīṇi sū sikkhamma sēvichāraṇi sikkhatthiṇi, sathānaṇi sathā āṇṇāṇi aḇa Magadhagāṇiṇaṃ.
 Idāraṇṇiṇi āṇṇaṇṇi sū sathānaḷhiḷhiḷhiṇi āṇṇantthā, sū dāwinaṇi, sū āṇṇaṇṇiṇi sū.
 Gāṇṇhāṇiṇi gāṇṇaṇṇi sū gāṇṇhāṇiṇi dāwinaṇi tawiraḷaṇṇi vatto upāṇṇaṇṇiṇi; lajjāṇiṇi pattaṇṇaṇṇiṇi.*

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sādhu!" quaked.

The instrument of this mission having left his supreme residence in the brahma loka world, and descended to this impure human world, for the advancement of religion,—who, capable of advancing the cause of religion, would demur?

The fifth chapter in the Mahawanso, entitled, "the third convocation on religion," composed alike to delight and afflict religious men.

CHAP. VI.

In the land of Wango, in the capital of Wango, there was formerly a certain Wango king. The daughter of the king of Kāṇṇiga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadewi) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. By both the king and queen, a degrading sense of shame was felt.

This (princess) while taking a solitary walk, unattended and disguised, decamped under the protection of a caravan chief who was proceeding to the Magadha country.

In a wilderness in the land of Lala, a lion chased away the caravan chief. The rest fled in opposite directions: she (advanced) in that in which the lion approached.

The lion, prowling for prey, observing her approaching from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him; and

Pituchchuddhitarā taṁ sō dāya dhajaniyati, gantvāna Wanganagaraṁ saṁvāsan tāya kāppaya.
 Siho sīghaṁ guhaṁ gantvā, tē adisvā sayō janē, addhito puttāsokēna, nachakkhādi, nachāpīwi.
 Dārakī tē gacchānā ugā pachchāntagāmaṁ ubbhāyati sō sōcha yaṁ yaṁ gūmaṁpēti sō.
 Pachchāntawācinā gantvā raṅga taṁ paṭividayuṁ: "siho pūṭi tē ratthū taṁ, dēva; paṭivēdhaya."
 Abhhaṁ ulūkhakaṁ tassa hatthikkhandhagataṁ, puri "aditu sihadāyiti" saḥassaṁ vopachārayi.
 Tathāva dāyī saḥassāni tīnēhāpi marissarō. Deivā marissā marissā mātā sihabbhujāni taṁ.
 Aggahē tatthi vīri apucchchāditvā mātaraṁ: dāpēti saḥassaṁ taṁ ghātītū pīṭaraṁ vāha.
 Raṅga kumārā dāyinaṁ; taṁ rājā idamābravi: "gahitā yaṁ sīhā tē dammi ratthāṁ tādēva tē."
 Sō taṁ gantvā guhādwārā, sihaṁ dīṇvā dāyā. Intāṁ puttāsinthina vijjhintuṁ taṁ saraṁ khīpi.
 Sarō nāḍānābhachchamitta chittēna tassā, Eundrapādāmalēsa nimatto pati bhūmiyā.
 Tathāsiyeva tatthi; tatō kījhi mīgābhīpō, tatō khittō sarō tassa kāyā ubbhijja nikkhami.
 Saktāraṁ siharissā adāyasaṁvāsaṁ agā; mutassa Wanganarājassa rattākhāni tatā ahu.
 Raṅga oputtakattācha, paṭivēdhassa kammūni, sutvāva raṅga nattuttā, sajanitvāva mātaraṁ.

with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being destroyed, I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabāhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabāhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of

Anākekkā anupatitā, akhīlā, ekaminasā Sihabāhu kumārassa "rājthōhīti" abhuvan.
 Sā rajjān anupatīkēhhitvā : dāteṃ mātipatissa taṃ : Sihasiwalimādāya pātubhumiṃ gūṭo sayā.
 Nāgavān tattha upāsi ahu Sihapuranti taṃ, arāṇṇe yojana satē gāṃtchāpi nivāsayi.
 Lālayatthi puri tasmā, Sihabāhu navādhīpō rajjān kāriss, katvāna maharā Sihasiwalin.
 Mahiss olaṃkēhhitvā yamakkēha dūvā dūvā puttā janayī, kālā, ad : Wijayō nāma jēthhāḷō,
 Sumitto nāma dutiyō : ubbhā dūvattāna puttakā : kālāna Wijayan vājā uparajjēhhitthayī.
 Wijayō vassasāchēro si : taṃ parivāpicha sāhānāni anēkāni dūvāhāni karissu tē.
 Kujjō mahājanā vassā tamatthān pativālayi vājā tē saṃgāpetvāna, puttān dūvā dūvā.
 Sabbān tatthēna dutiyan ubbā, tatiyampāna, kujjō mahājanā ubbā : "puttān ghāṭhī tē" itī.
 Rājātha Wijayān tatthēna parivāpāna tassa taṃ satta satāni puri, kārēvā nāddhamunūkt.
 Nāvāya pakkhīpāpetvā, vassajjāpāsi sāgarē, tatthā tēvāna, bhariyāyo, tatthēvāna kumārak.
 Wijayō, vassā, tē vassā puriṭṭhikamārakā, vassā, vassā, dipakāssān okkamissu vassāvassā.
 Nāgādīpōti pāyittā kumārakāntadīpāko bhariyōkāntadīpōti Mahindadīpāko itī.
 Sappārakaputtāhānāhi Wijayō pana okkamī : parivā dūvānēttahāro nāvān punēruhi.

the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Sihabāhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sihasiwali, he himself departed for the land of his nativity. There he founded a city which was called Sihapura. In a wilderness a hundred yōjanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lāla, making Sihasiwali his queen consort, the monarch Sihabāhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Nāgādīpo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Sappāraka (in Jambudīpo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This

*Lañkāyañ Wijayasandhako Kumārō otiggo tithinamati Tambapanzi dipi, sālanā yama.
kagunduanuntaramhā nibbātuñ sayita diñ Tathāgataṃ.*

Sujānappasādanāgattāya katā mahāwanso "Wijayāgamanannāmi" chaṭṭhō parichchhedō.

SATTAMO PARICHCHHEDO.

*Sukhālakhaṇā katvā, patvā santā khavañ, parañ, parinibbānamachamhā nipaṇṇō, lokañyako,
Dīvatā sannipātāmi mahantañhi, Mahāmuni, Sakkañ tatra sanipattān arocha wadanā wurā.
"Wijayō Lāwesiya Sīhabhū narindajō ekō Lañkāmanūppattō, satta machchamā āvugā,
Patitthiṃsati, āvinda, Lañkāya manasāsanā; tasmā saparindesa tvaṃ rakkhā Lañkācha, sālhaṃkāñ."
Tathāgataṃ āvinda machā sutvā wisraṇṇo, dīvassūppalawannassa Lañkādrakkaṇā samappayī,
Sākkhā wattaṃattō sō Lañkāmagamū, saṃjānā paribbājakaṃtāna rakkhāmaṇāpāvisi.
Wijayappamukhā sabhā tvaṃ apucchā apucchhina; "ayam, bhō, kōva dipoti?" "Lañkādipoti;" dha satti
Patvā kundaṃkāyā tē jālānabhinichhiya.*

prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tambapanni of this land Lanka, on the day that the successor (of former Buddhas) reclined in the arbor of the two delightful sal trees, to attain "nibbāna."

The sixth chapter in the Mahāwanso, entitled, "the arrival of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbāna; seated on the throne on which nibbāna is achieved, in the midst of a great assembly of devatās, the great divine sage addressed this celebrated injunction to Sakko, who stood near him: "One Wijayo, the son of Sīhabāhu, king of the land of Lala, together with seven hundred officers of state, has landed on Lanka. Lord of devas! my religion will be established in Lankā. On that account thoroughly protect, together with his retinue, him and Lankā."

The devoted king of devas having heard these injunctions of the successor (of former Buddhas), assigned the protection of Lankā to the devo Uppulwannō (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lankā, and in the character of a paribājako (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, "Pray, devotee, what land is this?" He replied, "The land Lankā." Having thus spoke, he blessed them

Suttancha tissaṃ katthetvā lagetvā, nabhaṇḍamaṃ. Dassitvā sōnirūpina parichārīka yakkhina.
Etā taṃ vāraṇasīlōpi rājaputtina, aneagā "gūmanāhi vājjamānambā bhawanti sunāhā" itī.
Tassācha saminī tathā, Kuwēni nāma yakkhina, nisīdi rakkhamūlamhi, kaṇṭanti, tāpaciwiya.
Dimidda sō pokkharanīnā nisinnaṃ taṇhu tāpasīn, tathā nahātesā, piwiteva, ādāyaka muddayā.
Wārincha pokkharāhiwa; sū utthāyī tamabrawi: "bhakkhōsī mama; tīhāti:" atthābuddhāwa sō narō.
Parittavuttatājina bhakkhētva sō namakkhwa yāchiyaṇḍōpi taṃ suttānā nāda yakkhiniga nara.
Taṃ gahetvā savaṇḍāyānā vudantaṃ yakkhina khipi: evaṃ ekēka sō tathā khipi satta satānīpi.
Anāyantiṃ sabbetū Wijayo bhayanaṅkātā, mudhayanāḍayulhō gantwa, dīwā pokkharanīnā subhā.
Apasī mullinnapulanā, passī taṇhīwa tāpasīn "indāya khaḷa bhachchā mē gahitannūti" chintiga:
"Kiṃ napassasi bhachchē mē, bhāti, twaṃ?" "Iti āha: taṃ "Kiṃ rājaputta bhachchēhi? piṇa nahāyati" dha sī.
"Yakkhina tāvāṇḍāti mawa jātīti?" nichchhito: sīghānā sūnāmaṃ sāvetaṃ, dhanaṃsundhāyupāgato,
Yakkhikā dāyā giwāya nārāchamulayina, sō, wāmahattēna kētsu, gahetvā dakkhinēvato,
Ukkhipitvā ariṇ dha: "bhachchē mē dīhi, dāsi? taṃ mērimitti;" bhayattā sō jīvitaṃ gāchi yakkhina;
"Jīvitaṃ dīhi mē, samī, vājjaṃ dappāṇi tē; ahaṃ karissāmitthi: nichchāncha, ayyaṃ kiṃchi gathichchāsa."

by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Kālī) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kuwēni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "narachana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other

*Adubbayathaya sapathan so tan yakkhin alidrayi ; " dathi bhachchi sighthi " wuttemattawa idanyi.
 " Ime chhatati " wutti ad, tandulldi winiddisi, bhahlhitana waniyasa nawatthan winidhan bhahna.
 Bhachcha te sadhanyithanu, bhattani wiyanzanawicha ; rajaputtan bhajayitwa, sabbachapi abhunjitya.
 Dipyi tan rajaputtana bhattan bhuttedirittahan, pinita mapayitwa sa wasan solasika sakana.
 Anikaramalankarabhavitanga Marangan, samgantico narindaso, gaudanti, sa sahwa manan ;
 Sumapayi punthasina rukkhawile mahagghiyana sayana idanipakarasahita sasugandhika.
 Dineu tan Wijayo, sabhamayutimphalamattano, apikkhaya dwo so taya syyan kappin rattiyana.
 Nipajjina tato tassa bhachcha salfasata tado bhiri idanipakare pariwariga bhupatin.
 Sutta yakkhiniya sadhihi nipanna bhawipo tahi, gita aditawaddantamapuchchi pana yakkhinin.
 Tato sa sakalan rajjan datukana sasamino " manudnamina Lanka kahanti " wiyakari.
 " Nagari bhutapo atthi Siriwanthawayo idha, atthi yakkhadhipo yakkhanagari ; tassa dhitaran,
 " Anayitwana ; tamata dwehalthaya dhitaran idhadhipatino diti ; tahi yakkhasamagami.
 " Mahantamagulan hoti ; mahayakkhasamagan, satta samanupachchhinan, pawuttaticha tan chhaya.
 " Tutta maggalaghesoti ; panidikkhasamaganu nasakka ladithumajjiwa yakkhe matrihi, bhumiya ! "*

service according to thy desire." In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, "instantly produce my followers," she brought them forth. Declaring "These men must be furnished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Maranga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, "I will render this Lanka habitable for men. In the city Siriwantha, in this island, there is a yakkho sovereign (Kalaseno), and in the yakkha city (Lankapura) there is (another) sovereign. Having conducted his daughter (Pusamitta) thither, her mother (Kondanamika) is now bestowing that daughter at a marriage festival on the sovereign there (at Siriwantha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again; Lord! this very day extirpate the

Samāna Lulajātāya natthitāya mahesiyā, rājā rājābhikkhūta tadachāsi. upēkkhako.
Ussahajātā sabbā tē Kumārassābhāsichanā pīṭṭhā Dakkhinaā Madhuraā samīyapabbhūti pūbbatan.
Gantvā tē, Pandumā divedā, datvā pūbbatamāha taṃ, "dātānacha nīvēdēsā, "rājakasipattikā," nara.
"Sihubhuttarānā Lankā vijayī Wijayawayo, tassabhāsichanattāya, dētha nō dhitaranta" tē.
Mantēva Panduwō rājā sahanucheckāhi, attanā, dhitaran Wijayā tassamacheckānanchāpi tassā cā,
manatta satānacheckadhitarancha aptaryi.
"Pīṭṭha kīṇā pīsettha dhitarā Sihulivaraṃ, samānāñārīva saddamāre thapāpessanta tā, lahuṃ."
Datvā pīṭṭhānā bahukā dhanā tayo samānyā.
Dhitarā sahanūsanamāmitthagārīna bhāsitaṃ katvā, dāpēsi, dāyaffā hatthasatthadāyā.
Arthasāhi maachēhi pūncasattāhūthēha, sadhā tēyadhāpēsi paṇṇā datvāna manāya.
Sabbā tē ubbādhāyā, yicettha bahū jānā satthānammahādhīthā paṭṭhauggāna manāya.
Wijayassa vijāyitvā dhitaramputtakantubhō wasanti manāyē yakkhā idā Panduwadhitarā.

Thus these followers having formed many settlements, giving to them their own names; thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Panduwō, and delivering the presents, they announced their mission, thus addressing him: "It is for a royal virgin. The son of Sihabāhu, named Wijayo, has conquered Lankā: to admit of his installation, bestow thy daughter on us."

The king Panduwō having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayī; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those (said he, among you) who are willing to send your daughters to renowned Sihala, send them.—Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahātiṭṭha.

This daughter of Panduwō arrived when the yakkhini, by her connection with Wijayo, had borne him two children,—a son (Jiwahatto) and a daughter (Dīsāla).

Sutwāchāgamanān tassā kumārō rōjaputtiyā nasaḥā ikatō wathuā yakkhiyā rōjadhitrān.
 Muntwā Kuwēniyāwōcha "rōjilthi bhīrūjātiyā: tina twaā gachchha gēhā mē, puttī katwā mamantiki."
 "Bhāyāmi yakkhi; yakkhā tē hatā mē tanakāraṇā, ubbatōdāni natthōhañ, kahañ idyāmitthruwi?"
 "Yattha nichchhāsi tamañyattā yakkhāhi, wijitī mama, suhasabaliḥammiṇa pōdāyāsi tān ahañ."
 Wārentiwa pañewān idā rōdantādāya dārakī, gāthā yattrāmanussanān nagerān tamamānāsi.
 Dārakī yakkhanagarā niwāpāya bahir; antōwisanthā yakkho tān diwā wasdhasōpayā.
 "Punāpinōpanikānā mē sayantīlha māgathāntiko" tāhulī yakkhē yakkho sāsānīpāna.
 Kuḍḍhō pānippahārēna wiyañantayī yakkhinīn; tassātu wātalō yakkhō nikkhammā nagardabhi.
 Diwā tē dārakī, puchchhi "tumhī kassa utā?" itī.
 "Kuwēniyāti" sutwāha "mātā tē mārītānīdha tumhīpi diwā mārīyūn, palāyatha lahañ" itī.
 Agnā Sumanubhōjāntī palāyitwā tatō lahañ, waduñ kappēsī jettthō idā wudhō tēya kanitthiyā.
 Pattadhītūhi waddhītūwā rōjānūyā tē wasūn, tatthiwa Malayā tō pulinidānāhi sambhavo.
 Pañṣurōjassu dātā tē pañyakkhān samappayūn Wijayassa kumārassa rōjadhītādāhikāmatā.

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuwēni: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied, "On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand balli offerings." She who had been thus interdicted (from reuniting herself with the yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankapura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (asked): "Is it for the purpose of again and again apying out the peace we enjoy that she is come?" In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumaro) happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuwēni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayā district. This person (Jiwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo the princess and other presents.

*Katvā sakkā dāsaṃmānaṃ dātānaṃ Wijayo pama : aḍḍa yathādrahaṃ āṇḍā amachchānaṃ, janassacha,
 Vatha wiḍḍhinaṃ Wijayaṃ sabbe māchchā samūgalaṃ rajjēna samabbhisiṇḍhiṃ, karissucha māchchānaṃ.
 Tatō vā Wijayo rājā Pandarājassa dhitarāṃ mahatā pariharina mahesittikkhisiṇḍhi.
 Thāna tādā amachchānaṃ adda, caravassuṃ anuvasānaṃ sikkhassuttānaṃ satasahasasāyādrahaṃ.
 Hitānaṃ pubbaṃ scharitāṃ viatānaṃ samāna dhammēna Leḍḍamakkhilaṃ anuṇṇasānaṃ vā, Tambapanninagara.
 Wijayo narinda rajjāṃ akārayi samā khalū attatānanti.*

Rajanapparādānaṃ vā gathāya katā Mahavāsāṇi "Wijayādhikā nāma," suttamā parichchhedā.

ATTANO PARICHCHHEDO.

*Wijayo vā mahā rājā vassā antimaṃ jhāto, itī chintayī : "uddhohaṃ, nācha vijjati mē sutō ;
 Kicchhēna vāṇitaṃ ratthāṃ vassiyitha mamachchayē ? ānāpēyāṃ rajjāhetuṃ Sumittaṃ bhāḍaraṃ mama."
 Athāmachchahiṃ mantvā lēkaṃ tattha viṇajjāyī, lēkaṃ datvāna Wijayo nachirēna diwaggatō.
 Tasmā mātī amachchā tē piḍḍhantā khattiyāgamaṃ Upatissagūmē thutvāna ratthāṃ samanussayunā.*

Wijayo paid to the ambassadors every mark of respect and attention. According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwō with the dignity of queen consort.

On his nobles he conferred offices : on his father-in-law (king Panduwō) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lanka, reigned uninterruptedly for thirty eight years in the city of Tambapanni.

The seventh chapter in the Mahāwanso, entitled, "the inauguration of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated : "I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise ? For the preservation of the dynasty, I ought to send for my brother Sumitta : " thereupon, consulting with his ministers, he dispatched a letter of invitation thither ; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

Matā Wijayarājasi khattiyāgamaṇaṁ parā, tvaṁ vasaṇaṁ agāṁ Laṅkādiṇi āsi arājikā.
Tasmā Sihapurā tvaṁ Sihabāhuvarāḍḍiṇi accheyyāṇaṁ, Sumitto so rājā tvaṁ suto abhū.
Tvaṁ puttā tayo āsāṁ Maddarājasa dīteyaṁ dulaṁ. Sihapurāṇaṁ gantvā, rājāṇaṁ lakkhaṁ adeśasa tē.
Lakkhaṁ sutvāna so rājā, puttā dīdantayaṁ tayo, "ahaṁ mahallāṇaṁ, tuta, eko tumheṇu gacchhatu."
Laṅkāṇaṁ nītagamaṇaṁ karitvā, "mama bhātaraṁ santānaṁ; tasmācchayaṁ phatutthānaṁ rājāṇaṁ kārēṇa vohānaṁ."
Kanīṣṭhakaṇaṁ Paṇḍuvasadāwō rājāḥkanduraḥ gantvāsamīti chīnatthvā gantvā sotthi gatumpicha.
Pitaraṁ samuṇṇaggaṭṭo, dīdantīṇaṁ amachchadāraḥ dīdya, dāraḥ uḍḍaṇaṁ paribbajjikaliggaṇḍo.
Mahākandaraṇṇajjā tē sukkaḥṭṭa uḍḍaṇaṁ āturaṁ, tē paribbajjakaṁ dīdya, jaṇo sakkari vīdhaṇaṁ.
Pucchāditvā nagaraṇaṁ ittha upayantaṁ, kamānaṁ tē Upatissagāmaṇaṁ sampatā dīdya paripāṭita.
Amachchānaṁmatō macchō pucchāhi nīmittakāṇaṁ; bāhi khattiyāgamaṇaṇaṁ tvaṁ so vīdyāsi parampicha.
"Sattamaṁ dīdasiyimaṁ aḍḍamīsaṁ khattiyaṁ, buddhānaṁnamīsaṁ vasaṇajjōva ihapessati."
Sattamaṁ dīdasiyimaṁ tē paribbajjakaṁ tahiṇaṁ, patti; dīdvaṇaṁ, pucchāhitvā amachchā tē vijāniya.
Tāṇ Paṇḍuvasadā dīdvaṁ tē Laṅkārajjinaṁ appayāṇaṁ; mahēsiyā abhāwā so natvā abhiṣṭhayaṁ.

From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lankā was kingless for one year.

In the city of Sihapura, by the demise of king Sihabāhu, his son Sumitto was the reigning sovereign. By the daughter of the king of Madda, he had three sons. The ambassadors (of Wijayo) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons; premising many things in praise of Lankā: "My children, I am advanced in years: go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Sihala dynasty founded by me.)"

The youngest, prince Panduwasadēwo, foreseeing that it would be a prosperous mission, decided within himself, "I will go." Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of paribbajika (devotees), he embarked in a vessel. They landed (in Lankā, at Gōnagāmakatittha, at the mouth of the Mahākandura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the devatās, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage; and, moreover, (thus prophesied): "On the seventh day from hence, the royal personage will reach the capital; and a descendant of his will establish the religion of Buddha (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them; they invested the said Panduwasadēwo with the sovereignty of Lankā. So long as he was without a royal consort, he abstained from solemnizing his inauguration.

*Amitódanaukkassa Pandusakkō suto ahu; Wīdudhabbassa yuddhamhi odāya sakam janam,
Gantwā ajjōpadissina gaggāpārā; tahi purā wāpetwā, tattha kūrasi rajjā; satta suti labhi;
Dhita kanitthikā esi Bhaddakachchāna nāmikā, suvaṇṇawanna iṭṭhacarurūpā abhi patthitā
Tulattā satta rājāno paṇḍārē mahārāsi perisun rājino tasma; bhito rājūhi so paṇṇ;
Natwāna sotthigamanā abhisēkaphalampiccha sahadawattāna iṭṭhiki nawaṇ āropiyā sutā.
Gangdyakkipi, "gunhantupahū mi dhitarā" iti "gahitū" tē naxakkhinā. Nawaṇā pana sigāwā.
Dutiya dīwasi yēwa Gōnagamaka paṭṭanaṇ patti; yabbujitākārā subbā tā tattha utarā.
Pucchhittwā nagarā iṭṭhā tā, kamūpayanāyā Upatissagāmaṇ sampattā, dīwata paripattā.
Nimittakam machannā sutwā; tattha gatā talhā, dīwā, amachchi pucchhittwā natwā, rāṇo samāppyi.
Tā Panduwāsuttimā tē amachchā siddhahuddhino rajjē samābhūnakkhā, paṇṇasubhamanōrathā.
Subhaddakachchāmanōmarūpiṇā mahisibhāwī abhisēchayattānā, sahadata tōya padāsi attānā.
Sahagatānā; wāsi bhūmipō sukānti.*

Sujanappasiddaunneigatthāya katī Mahāwansō "Panduwāsādewābhikkhō" uḍḍa atthama paricchhido.

The Sakya prince Amitódano (the paternal uncle of Buddha) had a son, the Sakya Pandu: on account of the wars of prince Widudhabbasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandu) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchāna, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter, take her;" he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gōnagamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the dévatās, reached Upatissa.

The ministers having already consulted the fortune-teller (Kālawelo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwāsādewo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakachchāna to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Mahāwanso, entitled, "the inauguration of Panduwāsādewo," composed both to delight and afflict righteous men.

NAVAMO PARICHCHHEDO.

*Mahisi janayi puttā dāsa, ikānchadhittarañ ; sabbaññetthobhaya udma, Chittānāma kanittikā.
 Passitwā tañ wigalānācā brāhmaṇa mantapāragā, "rajjahitu sūtō assā ghōṭayissati mātulē."
 "Gātevaṇṇa kanittihīnā" uccābhūtā ; bhātarādhaya wāressi. Kālā wāṇṇasūñ gihī tañ ikāthūñke,
 Rāgāccha virigabbhīna tassa dāsaṇṇakārayaṇā ; anto thapēsuñ ikāncha dāsīn, nara-satañ bhojī.
 Rūpēnūmuddayaṇi nari dīttamantāna, sāyutē taṇ "Ummāda-chittāti" nāmañ sōpapadāñ labhī.
 Sattvāna Laṇḍāgamanāñ Bhaddakachchāna dīwiyā, mātarā chodilā, puttā, thapētūwīkancha dāyamañ.
 Dīwāna tē Paṇḍu-wedzudewalāñkīdamāgātā, dīwāna tañ kanittihīncha, roditwā sahaḍāgucha.
 Rāgāñ sukatasukādrā, raṇḍānācchāgā chārīkañ chārīna. Lañkādi-paṇḍi nīwānāccha yathārukkhā.
 Rāmāna wasitāññāna Rāmāgānanti uccāhātī ; Uruwēlānūrādhānañ nīwānāccha, tathā, tathā.*

CHAP. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhaya ; the youngest their sister Chittā.

Certain brahmins, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted : "Her (Chittā's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhaya (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummāda-Chittā (Chittā, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakachchāna to Lankā, and being specially commissioned by their mother (Susimā), they repaired hither, leaving one brother (Gāminī with their parents).

Those who had thus arrived, having been presented to Panduwasadēwo, the sovereign of Lankā, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lankā, selecting settlements for themselves according to their own wishes. The settlement called Rāmāgōna was occupied by the prince (who thereby acquired the appellation of) Rāmo. In like manner the settlements of Urawēlo and Anurādha (by princes who thereby acquired those names). Similarly the villages Wūjitto, Dighaya,

*Tatha Wijita-Dighāyu-Rōhanānā nīwāka, Wijitagāmi Dighāyu Rōhananticha wāchchret.
 Rāsi Anurādhi sō wāpi, dakkhiṇatō tatō, kārdpetwā vājagīhā; tattha wāsamakappay.
 Mahārāja Panduwasadēvo jetthasutā sakā Abhayan, uparajamhī, kālī, samubbhischay.
 Dighoussa kumārassa tanayō Dighagāmini, sutwā Ummādechittā tā, tassā jātakutūhala,
 Gantwopattisagāma tā apassī manjādhīpan adā sahōpardjēna vājūpatthidumassa sō.
 Gawakkhābhīnukhatthān tā upēchēhā thitātu adā dāwānā Gāmini, Chittā rattachittā dū dāsikā /
 "Kō izōti?" tatō sutwā, "mātalassa autō" iti, dāsīn tattha nīyōjē. Sandhiā katwāna, sō tatō,
 Gawakkhābhī wāsdpetwā, rattān kukkūyāntakān āruyha, chhīndayitwāna kawātūn, tēna pāwisi.
 Tōyasaadhiā wāsitēna pāchēhāsiyēwa nikkhamī; wān nīchēhān wāsi tattha, chhīdddhāwā apākaj.
 Sā tēna aggaḥi gabbhān, gabbhō parigatō tatō, mātadrōchayī dāsi, mātā pūchchī sahitārān,
 Rāzō drochayī. Rājā dmanetwā sutthruwī "pāsiyō sōpi amhīhī; dēma tassēwa tā" iti.*

and Rōhana, having been selected for settlements, conferred appellations on Wijitto, Dighayū, and Rōhano.

This maharāja Panduwasadēvo formed a tank at Anurādho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayo, in the dignity of sub-king, and established him there.

Dighagāmini, the son of prince Dighāyu, having heard of (the transcendent beauty of) Ummāda-Chittā, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gōpakachitto and Kālawēlo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittā, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gāmini, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gāmini) is a person to be protected by us. Let us bestow her on himself.



"*Puttō ehi mārāyissāma tatti; " Tassa adāssu teā. Paritikkhāṇe sampattā sūligghaṇṇa paṇḍit.*
Saṅkhitā Gopakachittā Kālawāṇṇa dāsaṇṇa tassaṇṇa kamma nīdāyāṇi Gāmaṇiparichāraṇi.
Ti paṇḍitaṇṇa adānti tē rājaputtā ughāṭṭaṇṇa. Yakkhā kutūṇṇa rakkhāṇṇa ughāṇṇa gabbhakumārakaṇṇa.
Assaṇṇa upaṇḍitaṇṇa sā sallakkhāṇṇi dāsiyā Chittā; sā janayī puttā; sā itthipāṇa dhītarā.
Chittā mahāṇṇa dāpetā tassaṇṇa saṅkappaṇa, dāpetā dhītarā tā upaṇḍitā santi.
" Dhīta laddhāti " vuttāṇa rājā puttā sūti dāsa; mātācha mātumātācha, abhayaṇṇa kumārakaṇṇa.
Mātamaṇṇa adāṇṇa jittāṇṇa mātumaṇṇa dāsa kutūṇṇa samakaraṇṇa Paṇḍukābhayaṇṇa dāsa.
Lakkhāṇṇi Paṇḍumānāṇṇi rājamaṇṇa āraṇṇi tassaṇṇa jātāṇṇi mātā sā Paṇḍukābhaya.
Tassaṇṇa mātamaṇṇa mātā dāsiyāṇṇi, sabbhā samāgamaṇṇa narindaputtā tassābhayaṇṇa dāsaṇṇa bhāṇṇi.
rājakkhāṇṇi ukāṇṇa ulāṇṇi.

Sujasaṇṇasādanānīguttāya katā Mahāwanso " Abhayaṇṇi " adāsa nūcāṇi parichchhedā.

Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gopakachitto and Kālawālo, who were the adherents of Gāmini, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chittā had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chittā entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princes were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Paṇḍukābhaya.

The protector of Lankā, Panduwasadēvo reigned thirty years, dying at the period of the birth of Paṇḍukābhaya.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chittā's) brother Abhaya, who had been her preserver, in this renowned sovereignty.

The ninth chapter in the Mahāwanso, entitled, "the installation of Abhaya," composed both to delight and to afflict righteous men.



*Gatissā tinnā, sō gantvā, ayuttakugharān sikkān wassā, anādikā tinnā, ahā daddatā wassikā.
 Puna sutvāna jīvanān kumārān tassa nātulā, tattha gopālakē sabbē mārētūā sammigajjeyā.
 Tasmān ahānī gopālā laddhān ikān chutappalān, aggān āharitūā, gāmanā pāssunī, tēn kumārakān.
 Sō gantvā ghāramāyuttaputtakān yīma pāsāyī "pālārujanti mī; nēhi, aggān gopālanatīkān."
 "Tattha angdummanāncha khādimasi tussā" iti; nēti sō; tannāchānānān aggān gopālanatīkān.
 Tasmān khuyī pāsītā tē parikkhipīyā mārāyān sabbē gopī, mārāyitvā mātulānān nīvālayūn.
 Tatō sālānānān tēn vijjānānān mātulā. Mittā sāhānānānān tēn rakkhūnānān ālissā,
 Ayuttā mātūnānānān sabbān tēn nīvādiyā, dānēdissā, sāhānānānān pāsīnī Panḍulāntīkān.
 Panḍulābrāhmanānān nāme bhōgānān, wēdāpārāgān, dukkhinānānān dīlābhāgān wāsi Panḍulāgāmakā.
 Kumārō tattha gantvāna pāsī Panḍulābrāhmanānān: "twañ Panḍukābhāyō, tātā;" iti pucchēhiyā; wiyākat.
 Tassa katiṇānān sikkānān āhā "rājā bhāwissasi; samantānti wassānī rājān twañ karayissasi;"
 "Sippān uggaḍḍhā, tātā ti," sippuggahānamakārāyī, Chāndīnā tassa puttēnā khippān sippān samapīṭān.*

home, the house of the confidential herdsman; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, "I am leg-wearied," and saying, "take some fire to the herdsmen, there thou wilt eat roasted meat;" sent the confided herdsman's own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother's letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the "vēhēdos," resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, "Child, art thou Pandukābhāyō?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years;" and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Chāndō, and he rapidly perfected his education.

*Adā sataśatāssaṃ sō yodhasangāhakāraṇā, yodhisu saṅgahi tēsu tēsu puṇḍa satīsū. Sō,
 "Siyū yāya gaḥitāni paṇḍani kaṇḍāni, taṃ mahāsiṃ kuru; Chandaṇḍa manaputtā purīkitaṃ,"
 Iti satvā, dhanā dātva, sayōdhasā uḥari; tatā sō nāmaṃ sōvayitvā, tatā nikkhama puggavā.
 Taddhabalō nagarahi Kānpabbatasantiki vattamāni puriṣi sabbāsu bhōjanāniha.
 Tato sarasāhastina dvīpatina kumārāḥ Harikandayabbatānāma, agamā parivārītā.
 Harikandūsiṇo nāma Paṇḍukābhayamātulo tās Paṇḍuedasudhina dinnā bhujati dāvaṇ.
 Tadā karissatāṃ paḥḥānā sō lāpayati khattiyō; tassā dhītā rūpavatī Pālī nāmaṃ khattiyā.
 Sā mahāparivārīna yānamūrya sōbhaṇā, pibhāttāṃ gahayitvā lāmaḥānācha gacchhāti.
 Kumārassa manussānaṃ ilāsiṃ tattha kumārīkaṃ, āroḥṣiṇ kumārassa; kumārā mahāgata,
 Dvīdā tāṃ parivāṇa katvā, sūkaṃ yānamūrya, talantikaṃ, "sapariṣā kattha gihīti?" puṇḍhī tā.
 Tāya vuttī vārabhaṇiṇi, tassā sō vattamānā, attānā sāmābhāgattāṃ khattiyāya khattiyō.
 Sā samūrya yānamū adā sōvannapāṭiyā, khattā nigrōdhamūlasmīṃ rājaputtāna khattiyā,
 Gaṇhī nigrōdhapannāni bhōjēna āsāsi janā. Sōvannabhōjanānaṃ tāni paṇḍani tāṃ khaṇi.*

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'purōhitto' minister;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kāsa mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessities, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain. Harikundasīvo, the uncle of Pandukābhayo, was governing that territory; having obtained it from Paduvasādōvo. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land: his daughter, named Pālī, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigrōdha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigrōdha tree. Those leaves instantly became golden vessels. The royal youth, seeing

*Tāsi diwā rojaputtā, saritvā dijabhūta, "mahāsilāha-syogga mā kagga laddhati," āsāsi sō.
 Sabbā bhōjapayitā tā, sū, nābhigatthā bhājanā, ihassa putimāssā gahita tattha simatha.
 Ewa puggagannupitā sō nandā kumārīkā "Sowanapālī" nāminā tatōppubbuti sū sā.
 Tā kumārī gahetvā yānamāryha bhātiyā, mahābhāpāyibhāhā, anussāhā, apakkamā.
 Tā sutvā pītā tassā nūrā sabbā upāyā : tā gantvā, kalahā katvā, tujjātā tē, pakkamā.
 Kalahānagarā annāma gāma, tattha katā ahu ; tā sutvā bhātārā tassā panchā yuddhāyupāgamā.
 Sabbā tē Paṇḍukāsūtā Chāndōyēva aghātāyā : "Lōhitawākado angōti," tāsā yuddhamāhi ahu.
 Mahatā balakāyēva tātā sō Paṇḍukābhayō gaṇḍāyapārīma tīrā Dōlapabbataka āgā.
 Tattha chuttāriwāssāsi wāsītā tattha natulā sutvā, ihapetvā rājāna, tā yuddhatthamupāgamā.
 Khāndhāmarā nīnāsetvā Dhūmarakkhāgāsantikā bhāgīnēyyāna yujjhīnā. Bhāgīnēyyō mātulā.
 Anūbandhā, āragangā palāpetvā, nīvattīyā, tāsānchā Khāndhāmarāhi sūwā wāssāni sō wā.
 Gantvāpatisāgāma tē, tamatthā rājāsōbhavā. Rājā lībhā kumārāna rahasaṇchā sapāhīnā,
 "Mhunjanā pāragangā tūnā : māga ūrantutā," itī. Tā sutvā tassā kujjhīnā bhātārā nāva rājīnā.*

these things, and recollecting the prediction of the brahman, thus exulted : "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party : the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapālī (the golden Pālī).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahānagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lōhitawākado (the field of bloodshed).

This prince Pandukābhayō, together with his great force, crossing the river (Mahawelliganga) advanced to the Dolo mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river ; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him : "It is

*Tatō nikkhamma sabhā dhammāritthapabbatai : yuddhakālamapikkhanto tattha satto samā wasi.
 Die ē mātullī thapetvāssa tassa siddhimaṭṭulā yuddharajjā Arittho taṁ opasāmpajja pabbatai.
 Khundhūdraṁ Nagarakā niveriṭṭvā, chāmapatīṁ datvā, parikkhīpāpīṭvā samantāritthapabbatai.
 Yakkhiniyā mantayitvā sō, tassā wachana yuttigā, datvā rājaprikkhāvaṁ, paṇḍārā, yuddhānīhu.
 "Gaṇhatha sabhāsītāni, khandapendāni sō," ahaṁ itī wāpīva, piṭṭi kumārā paratā balā.
 Gaṇhissāmi paritthanti, seṭṭhāpīṭvā tiso, sō, dṛuyika yakkhawalāvaṁ, mahabbalaṇṇavakkhatō,
 Yuddhāya pānisi. Yakkhī mahārājamurāmi sō : antō bahi balāṁ tassa ukkattāni mahatāni akā
 Kumārāpurisā sabbā parastā nari bahū ghātetvā, mātulichattā, sīvedāni akāraṁ tā.
 Sīndapātī palāyitvā gumbattānaṁ upaṇḍisi "Sīndapātī gumbakīti" tina sū pīnucchati.
 Uparitthamānūlasirāṇa sīrādaṇi upaṇḍisi "Lābhūsiṁ" icchēdha tēnāhū Lābhūgāmaṁ.
 Evaṁ vijjitasāggaṁ tatō sō Pandukabhāyo, ayiyakassānuraḍḍhassa wesanattānāgamaṁ.*

he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho. Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements; and enjoined them to deliver this message (from him): "Take all these things: I will come to ask your forgiveness."

When this party had reached its destination, shouting, "I will capture them, forcing their camp," mounting his yakkha mare, and surrounded by his whole army, he (the prince) threw himself into the midst of the fight. The yakkhini set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp), answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senāpoti (commander's) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked: "It is like a heap of Lābū (fruit)." From this circumstance, (that place) was (from Nagaraka) called Lābhūgāma.

Thus, this Pandukabhāyo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurādhā.

Attanō vājagīhañ, sō tana dātiēdā uyiyakō, aggaṭṭhawāsañ kappesi ; sōta tasmī gharē wasi.
Pucchēkkūpetwāna nēmittuñ walṭhūwījjāwīdūñ ; tatthā nagarañ paṇḍarañ tasmī gūṇeyīwa amāpayi.
Nivāṇattānūddhassa "Anurādhapurā" ahu ; naḷḷhattānanurādhēna paṭiṭṭhāpi tatāyacha.
Anāpetwā mātulānañ chhattāñ, jātassāre idha, dhōwūpetwā, dhārayitwā, tañ ; varēyīwa warina.
Attanō abhiṭṭhañ sō kappesi Paṇḍukābhayo. Suvannapālīn dēwīn tañ mahivittibhisechayī.
Attā Chandakūmarassa porāhita yathāwīdhiñ thānantarānī sātānañ bhacchānancho yathā rahan.
Māyā upakāraṇṭā attanōcha mahipati aghāṭayitwā jettḥantañ mātulan Abhayampana.
Parī rājāñ attā tasmā, ahu nagaraguttīyō ; tadupādāya nagarē ahu nagaraguttikā.
Sasurañ tañ aghāṭetwā Girikandasiwampīcha Girikandasesantassera mātulassa adāsi sō.
Sarantāncha khaṇḍāpetwā kārdpisi bahādakañ, jayōjalassa gāhina "Jayawāpiti" ahu tañ.
Kālamillāñ nīwēsiñ yakkhañ purapuratthimē, yakkhantu Chittarājātāñ kēṭṭhā Abhaya wāpiya
Pubbopākārīn dāsiñāñ nibbattañ yakkhayōniyā purassa Jakkhiya dēwī sō katanpānīwēsayi.

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurādho (both the minister of Wijayo, and the brother of Baddhakachchāna), and because it was founded under the constellation Anurādho, it was called Anuradhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukābhayo anointed himself at his inauguration. He raised the princess Sowanapālī to the dignity of queen consort. He conferred on Chando the office of "porohito" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhayo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a "Naggara-guttiko," conservator of the city. From that time there have been Naggara-guttikos in the capital.

Sparing also the life of his father's cousin Girikandasivo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jayā tank. He established the yakkho Kālawēlo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Abhaya tank.

He (the king) who know how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service,



*Antānirindawathissu Walawānukhayaikkhinā nīwāssī; bālā tīssā nānāchānūwāssakā.
 Dāpīsi, Chhanāślītu Chittarājīnā sō sūha sandānā nīwāssitā, dībbamānūwāssakā.
 Kārentābhīramī rājā rattikāhāddā samappitā. Dandragānūcha chaturā, Bhayamāpīcha kārayi.
 Mahāśūddhaghātanā pācchhimā rājīni tathā: Wesseanānā nigrodhā; Wiyādhadevānā tādakā.
 Soṇasābhāgawāthānā, pabbādagāramānā; tīdā pācchhimāddādrāddābhāgā nīwāssī.
 Panchasādanī chandālapurīsi purasādhakā; dānāsādanī chandālapurīsi wachchādhakā.
 Diyādhā sātā chandālamutanīhārāpīchā; sūdanā, tēhā chandāli tattakīyāwā dīssī.
 Tīssā gāmañ nīwāssī sūdanapācchhimuttarī; yathā wihitakammāni tēni nichēhā ahañ tē.
 Tāssā chandālagāmañ pabbattarānīdāyutā nichāwādanānānā chandālagāmakārayi.
 Tassūttarī sūdanā Pāsānapabbātānārī dānāpālī wiyādhānā tadā dī nīwāssī.
 Tāduttarī dīdābhāgā yāwā Gāminīwāpīyā tādādanā anāhānā ahañ dī kārītā.
 Tāssāwāchā sūdanā purāthimāddāyutā Jōtiyānā nigāthānā ghārā kārīsi bhūpati.
 Tāssā yēwāchā dīssānā nīgāthā Girīdāmakā, wānā Pāsāndhikāchēhā wāssānā samānā bāhā.*

at the eastern gate of the city. He established within the royal palace itself the mare-faced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkhos).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigrōdha tree for the (dēvatā) Wessawanō, and a temple for the Wiyādhō-devō; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandālas (low cast people) to be scavengers of the city, and two hundred chandālas to be nightmen; one hundred and fifty chandālas to be carriers of corpses, and the same number of chandālas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandāla village he established a village of Nichichandālas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pāsāna mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gāmini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Nichichandāla) cemetery, the king built a residence for the brahman Jōtiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pāsāndhika devotees dwelt.

Tatthiwacha, diwakūda akārisi mahipati Kumbhanda nigaṇṭhasa; tanudamakamahōsi tañ.
Tatōtu pachchimi bhāgi wiyaḍhipālapuratthimē micchhādittī kulānanta waṇṇe pañcha satañ tahiñ.
Paran Jōtiyagāhamhā ōra Gāmanivāpiyā sō paribbajikāraṇa kārāpisi. Tathēwacha.
Ajiwakanā gēhancha Brāhmanāwattamīwacha Siwika, sotthiḍḍāncha akārisi tahiñ tahiñ.
Dasa wassōbhissūto sō gāmanimā nīwēsayi Lankādīpamhi sakatē lankīnū Pandukābhayō.
Sō Kālawēlāchittīhi dīsamānīhi bhūpati saḍanubhōsi sampattī yakkhāhūta saḍayawā.
Pandukābhayaṇṇōcha Abhayasācha anantare rājasaññāni wassāni uḍḍu dāsa sattaṇṇa.
Sō Pandukābhaya mahipati satta tīssa wassādhigamma dhitimā dharāṇipattitā ramme anānam.
Anurādhapurē samiddhē, wassāni sattaṭṭa akārayi rājamaṭṭhā.

Sujanappasādasānūgatthāya katē Mahāwansē "Pandukābhayaḍḍhissakō" nāma dasamō paricchhedō.

EKADASAMO PARICCHHEDO.

Tassachchayē tassa sūto Mutasiwoti wissuto Sowanapāliyā puttō pattō rājjamāndkulā.
Mahāmēghawanūyānañ nāmanūnagunōditañ phalapupphatarūpitañ sō rājādīrayi sabbhā.

In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jōtiyo, and below the Gāmini tank, he built a residence for the Paribājika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukābhayo, the sovereign of Lankā, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lankā.

This monarch befriending the interests of the yakkhos, with the co-operation of Kālawēlo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukābhayo and Abhayo there was an interregnum of seventeen years.

This wise ruler, Pandukābhayo, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anurādhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahāwanso, entitled, "the installation of Pandukābhayo," composed equally for the delight and affliction of righteous men.

CHAP. XI.

At his (Pandukābhayo's) demise, his and Sowanapāli's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahāmēgo, which was provided, in

*Muttā samuddā uggañhed tīrē vatthimiyatthitā: Dēwānāpiyatissā sabhā paṇḍitaṃjamhitā.
 Indaṇḍilā wāḷariyā lōhitaṃkammānīchīmī ratanañcha, tā tāni muttātādeha yatthiyo.
 Sattāhabbhantariyāwa rājāo santikomāharuā: tāni diwā paṇḍi sō rājā iti wicchiatayī
 "Ratanāni anugghāni Dhammasōko imāni mē vahaṃ vahaṃnāṃ tassa dassa imānatō."
 Dēwānāpiyatissōcha Dhammasōkōcha tā imē dwē alitthasahāyāhi chirappahuti bhūpati,
 Bhāginīyyam Mahārīttham machchapamukhaṃ tatō dijā, amachchā, ganakanchewa rājā tē chaturō jant,
 Dūtī katwāna pākāsi; balōghaparinēdriti gāhāpetwā anugghāni ratanāni imāni sō.
 Manijāticha tisso, tā tissocha rathayattthiyo, saññhanha dahhāpattān muttā jāticha atthad.
 Aruyha Jambukōlāni ndwā saltadinēna tē suhēna sithān laddhāna; sattāhēna tatō pana;
 Pātaliputtā gantwāna, Dhammasōkassa rājino adāsu paṇḍhārē tē dīnēd tāni paṇḍiya,
 "Ratanānididānittha natthimē" iti chintiya, adā sinayattitthānā tuskōritthassa bhūpati,
 Purōhichchān ōrādhmayassa, dandānāykatampāna adāsi tawā machchawa setthittān ganakassatu.
 Tānān appakā bhōgē datwā wasagharānācha, sahānachchēhi mantentō passitwā patipākhātān.*

pākātika (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Dēwānāpiyatisso.

Within a period of seven days, the following gems, viz., sapphires, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated: "My friend Dhammasōko, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof."

These two monarchs, Dēwānāpiyatisso and Dhammasōko, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lankā) dispatched as his ambassadors, these four individuals; viz., his maternal nephew Mahā Arittthō,—as the chief of the mission,—the brāhman (of the Hāli mountain), the minister of state (Mallā), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambukōlo, and in seven days prosperously reaching their port of debarkation; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammasōko. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself,—
 "There are no treasures in these parts to be compared to these;" he conferred the office of "sēnāpati" on Arittthō; he also conferred on the brāhman, the office of purōhitto; on the other minister, the office of "dandānāyākō;" and on the accountant, the office of "setthitto." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in

*W'alaucijani muphiēn khaggnā, chhattanča, pādulan, nālipattan, apāmmagā bhikkhūdrā, harichandadan,
 Adhāwimā watthakōlin mahagghānuttāpawajanā, nāgāhatan anjanācha, Arupānāncha mattikān,
 Anōtattoḍakāckitva Gangā sollamēwencha, saṅghāncha nandiyā wattan, waddhamānān kumārīkān,
 Himādhājāna bhāḍāncha, sūrikāncha mahāraḥān, harijabān āmalakān mahagghān anāṭṭasādhān.
 Sākāhatānān sūlānān satthi wāha satānēcha abhisikāpāharāṇān parivādrān wisātan.
 Datwā kālā mahāgassā paṇḍārān narissarā datā pāhēsi saddhammapāyādhāramimānpicha,
 "Aham Buddhāncha, dhammāncha, saṅghāncha, varāṇān galā; upāsakattān dīṭṭsi Sakyaputtāssa sūdanā.
 Twampimāni sarāṇāni uttamāni, naruttama, chittān paṇḍitayitvānān, saddhāya sarāṇān waja."
 "Kārōtha mē saḍḍiyāna abhisikān;" — punēti watwā saḍḍiyā wachēsi tē saḅkaritvā dthapīyā.
 Pañchamaṇḍi wasitvānā tē wachēdattiwassakātā, wisākkasāḷḷakapakkhādi dīni dūtāwā niggaṭā.
 Tāmalittiyāmadruyha nāwā, tē Jambūkolāḷē ōrayha, bhāpān passāṇān, patwā dīḍḍasīyān iti.
 Alāṇā paṇḍārā tē dūtā Lankādhīpāssa tē tēṇā mahāntān saḅhārān Lankāpati akārāy.
 Tē maggaṇīrūmāṇān dīḷḷhānīḷḷāy tē dīni abhisittāncha Lankīndan amachchā sāmībhāttitvā.*

return; viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden) slippers, a head ornament (crown), a golden anointing vase, golden sandal wood, and costly hand towels, which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nāgas, and the clay of Arunā; water from the Anōtatto lake, a right hand chank, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the precious aromatic medicinal drugs, "harita" and "amalaka;" and one hundred and sixty loads of hill paddy which had been brought by parrots,—being the articles requisite for his inauguration; and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Dēwānanpiattisso), entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddho, his religion, and his priesthood: I have avowed myself a devotee in the religion of the descendant of Sakyo. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally (of Dēwānanpiattisso) having addressed this additional injunction to the (Sihalese) ambassadors, "Solemnize ye the inauguration of my ally;" allowed them to depart thither (to Lankā), vested with every royal favour. These highly favored ministers (of Dēwānanpiattisso) having resided there, at Patiliputta, for five months, on the first day of the bright half of the month of "wesākho" took their departure. Embarking at the port of Tāmalettiya, and landing at Jambūkōlo, they presented themselves before their sovereign on the twelfth day.

The (Jambudīpa) ambassadors delivered these gifts to the ruler of Lankā: on them the sovereign of Lankā conferred great favors.

These envoys revering him as if he had been their own sovereign, having delivered to the monarch of Lankā,—who had already been inaugurated on the first day of the increasing

*Dhammasókoṇa wachanaṁ datvā ; adbhiteratā pranēpi abhissāchinu Lankākhita saḥkhe ratuṁ.
 W'isākkhē narapoti puna dāya mēvaṁ Dēvānāpiyaṁachanaṁ gūḥanaṁ Lankāyaṁ putaritta-
 piti uvaṁdyaṁ attanā janurukhadobhissāchayaṁ sō ti.*

Sujānappasādanaṁviegathāya katī Mahāvaṇṇī "Dēvānāpiyatissobhissā" adma ilddāsaṁ parichchhida.

DWADASHAMO PARICHCHHEDO.

*Thērō Moggaliputtō sō Jinassānaṁsōtakō nipphāpētvaṁ saṅgitiṁ pekkhamāṁsō andāgataṁ ;
 Sāmanassa patitthānaṁ paṇḍantēva amēkkhiya pēsaṁ kattikē māsē ti tē thērē tahiṁ tahiṁ.
 Thērāṁ Kāsmira Gandhārā Majjhantikamapīyaṁ apīyaṁ Mahādēvathērāṁ Mahisamāṇḍhalāṁ.
 Wanawāsīṁ apīyāṁ thērāṁ Rakkhitanāmakāṁ tātthāparantakāṁ Yonādharmamarakkhitanāmakāṁ.
 Mahārattāṁ Mahādhammarakkhitanāmakāṁ ; Mahārakkhitanāmakāṁ Yonādharmamapīyaṁ.
 Pēsaṁ Majjhimaṁ thērāṁ Himavantaṁpadināṁ ; Sōwamabhūmiṁ thērē dwē Sōnaṁ Uttaramāwacha.
 Mahāmahindathērāṁ tēṁ thērāṁ Itthiyawuttīyaṁ, Sambalāṁ, Bhaddasālaṁcha sakē uddhivādrakē ;
 "Lakkhaddipē manunnaṁhi manunna Jinassānaṁ patitthāpitha tumhiti," paṇḍathērē apīyaṁ.*

moon of the month of "maggasiro,"—Dhammasōko's message; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lankā.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dēvānāpiya (the delight of the devos), exerting his powers to the utmost, and making Lankā overflow with rejoicings, held his reinvestiture on the full moon day of the month "wesakho."

The eleventh chapter in the Mahawanso, entitled, "the inauguration of Dēvānāpiya-tissō," composed equally for the delight and affliction of righteous men.

CHAP. XII.

The illuminator of the religion of the vanquisher, the thērō son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddha in foreign countries, he dispatched severally, in the month of "kattiko," the following thēros to those foreign parts.

He deputed the thērō Majjhantiko to Kāsmira and Gandhāra, and the thērō Mahādēvo to Mahisamandala. He deputed the thērō Rakkhito to Wanawāsī, and similarly the thērō Yōna-Dhammarakkhito to Aparantaka. He deputed the thērō Mahā-Dhammarakkhito to Mahāratta; the thērō Mahārakkhito to the Yōna country. He deputed the thērō Majjhimo to the Himawanta country; and to Sōwamabhūmi, the two thēros Sōno and Uttarō. He deputed the thērō Mahā-mahindo, together with his (Moggali's) disciples, Ittiyo, Uttiyo, Sambalo, Bhaddasālo (to this island), saying unto these five thēros, "Establish ye in the delightful land of Lankā, the delightful religion of the vanquisher."

*Tadd Kasmira Gandhāri yakkhā sassā mahiddhikā Aravālo nāgarājā wassā kṛakasaṅgitā
 Wasāpetwā samuddasmiṃ sabhā khipatiddhū. Tatra Majjhantikāthira khippā gantwā wihāyasa
 Aravādāduhā wāripittikā chāsā amuddālikā akkhi. Dīwā taṃ āgā rutthā saṅgā nīwālayā.
 Nāgarājātha rutthā sē, wissābhābhāsikā kari; wāḍāmahantā māyanti mēghā gajjati, wassati.
 Phalaṇṇi assay; wījja nīchekkhāntā tātā tātā māhīrubhāpabbatānaṃ kuṭāni papatantīcha.
 Wiruparūpā nāgātha gīssāpenti samantatā; sayā dhūpati, julati akkhaṇṇāntā antīkadhā.
 Sabbantaṃ iddhiyā thēro paṭṭhābhīya bhāsanaṃ ācēcha nāgarājā taṃ dassatā balamuttamaṃ.
 "Sallakāpichā lēlā āgantwāna bhawīyyamaṃ namaṃ patibalo assa jantwā bhayabhīrawā."
 "Sachēpāna mahā sabhā, samuddāna supabbatā, akkhipitwā, mahāniga, khipiyāni mamopari;
 "Nimāni sakkuntiyāsi janitwā bhayabhīrawā; appatattā tawīssa wighatā, wāgādhīpa.
 Tān sūtā nīmānāssa thēro dhammamaḍḍayā; tātā savaṇānīsa nāgarājā patīttāhi.
 Tathāna chaturāntī sūhānāni bhujjagānaṃ Himawantīcha, gandhabbā yakkhā kumbhāndakā haṃu.
 Panchakōḍāna yakkhōna siddhāni Hārīta yakkhiyā, panchuātīhi puttīhi phalaṇṇi ydāpāni dālikā.
 "Madānīkodhāni janayittha, itō widdhāni yathā purī, samagghāraṇa mākattha; sakkhādmāhi ydānā."*

At that time, a savage nāga king named Aravālo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kāsmira and Gandhāra. The said thēro Majjhantikō, instantly repairing thither through the air and alighting on the lake Aravālo, walked, absorbed in profound meditation, on the surface of the water. The nāgas seeing him, enraged (at his presumption), announced it to their king. The infuriated nāga monarch endeavoured in various ways to terrify him: a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunder bolts (descended) carrying destruction in all directions; and high peaked mountains tottered from their very foundations.

The nāgas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the nāga king) reviling him in various ways, spit smoke and fire at him. The thēro by his supernatural power averted all these attempts to terrify him; and displaying his omnipotence, thus addressed the nāga monarch: "O, nāga ruler! even if the devas were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldest fail to create in me an appalling terror. O, nāga monarch, let thy destruction of the crops be arrested."

To him who had been subdued on hearing this reply, the thēro propounded his doctrines. Whereupon the nāga king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nāgas, and many gandhabbas, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Hārīta and five hundred youths, attained sōwan (the first stage of sanctification). He then thus addressed them: "Do not hereafter, as formerly, give way to pride of power, and vindictive anger;

"Kerātha mettā suttēsu : wasantu manujā sulhān :" itī tenāsuṭṭhā tē, tathāsa patipajjitvā.
Tatō ratana pallankē thērān sō uragādhipō nisiddhipiṇa atthāsi wijasānō tadantikkē.
Tadā Kasmīra Gandhāra wāsinō manujāgala; nāgarājāna pūcittvā gantvā thērā mahiddhikā.
Thārambuddhiwādetvā ikamantañ nisiddhā : tesān dhammāsuṭṭhāsi thērō asī wisopamañ.
Asiyyavahassānān dhammābhīsamayō ahu : satān sahasāna purisā pabbajjvā thērasaṭṭhā.
Tatōppabhūti Kasmīra Gandhārā tē idānīpi dsu, dāsaṇā pājjitvā wathuttaya parāyaṇā.
Gantvā Mahādēvathērō dēvā Mahtamaṇḍalañ : suttanta dhammutantañ kathēsi janamañjhaḥ.
Chattālīsa sahasāni dhammācakkhūn wāsiḍḍhayañ : chattālīsa sahasāni pabbajjāsu tadantikkē.
Gantvātha Rakkhittathērō Wanawāsañ nabhēthilō, wāgattamanamataggañ kathēsi janamañjhaḥ.
Saṭṭhiñ nava sahasānañ dhammābhīsamayō ahu : wathuttāsa sahasāni pabbajjāsu tadantikkē.
Wihārānañ pañcantañ tasmā dēvā patittvāhi patittvāpi tathāsa thērō sō Jinassānañ.
Gantvā parantakā thērō Yōnakō Dhammarakkhito aggikkhandōpamañvuttañ kathētvā janamañjhaḥ.

but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : extend your benevolence towards all living creatures : live, protecting mankind." They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nāga king placing the théro on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kasmīra and Gandhāra, who had come with offerings to the nāga king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the théro, bowing down to him (instead of the nāga king), stood reverentially at his side.

The théro preached to them the "asivisōpamañ" discourse (of Buddho). Eighty thousand persons attained superior grades of religious bliss : one hundred thousand persons were ordained priests by the théro.

From that period, to the present day, the people of Kasmīra and Gandhāra have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théro Mahādēvo repairing to the Mabisamandala country, in the midst of the population preached to them the "dēwadutta" discourse (of Buddho). Forty thousand persons became converts to the faith of sovereign supremacy ; and by him forty thousand (more) were ordained priests.

Thereafter, the théro Rakkhito, repairing to the Wanawāsa country, poising himself in the air, in the midst of the populace preached the "anōmatugga" discourse (of Buddho). Sixty thousand persons attained the sanctification of the faith ; and by him thirty seven thousand were ordained priests. The said théro constructed five hundred wihāros in that land, and there he also established the religion of the vanquisher.

The théro Yōnako Dhammarakkhito repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandōpamañ" discourse (of Buddho). This

*Sē sattatī sahasas' pañe tattha samāgatā dhammānata mapajjī dhammāddhammesu kōvīdā,
 Purisāna sahasāncha, itthiyāna tatudhīdā, khattiyāna kulāyēna nikkhamitvāna pabbajjā,
 Mahārattamāsi gantvā sō Mahādharmarakkhito mahānāradakassapaṃhojātānā kathayī takī,
 Maggaphalaṃ pāpunīna chaturdāsi sahasakā sossantasaṃsādanī pabbajjīna tadantikā,
 Gantvāna Yōnā seṣagā Mahārakkhītā sī kōlakārān suttān tān kathīti janamajjhagā,
 Pāna sata sahasāni sahasānīcha santatī maggaphalaṃ pāpunīna dāsaṃsādanī pabbajjā,
 Gantvā chaturhi thērihi dēvā Majjhimo sī Himawantu paṭṭasāmi dhammachakkappawattana,
 Maggaphalaṃ pāpunīna aṣṭi pānukōṭiyā: seṣun te pañcharāṭṭhāni pañcha thēra pasādayā,
 Purisā sata sahasāni ikkhasiṃva santikā pabbajjīna pāmadāna sammācāraṃ uddharāva,
 Sadihiṃ Uttaratherina Sōnathēro mahiddhikā Suvannabhūmiṃ agamā tamintu samayāpana,
 Jātī jāti rājagihī dūrakā rādarakkhasi samuddatō nikkhamitvā, bhakkhitvāna gacchhāti,
 Tamiṃ khunī rājagihī jātō kōti kumārakā: thēra manussā passitvā rakkhānān saḍḍayakā,
 Iti chintiyā mātittuṃ saḍḍutthā upasaṅkamun: kimāntiṃcha pucchhītvā, thēra tē evamāhu tē:*

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahā-Dharmarakkhito repairing to Mahāratta, there preached the "mahānāradakassapa jātaṃ" (of Buddha). Eighty four thousand persons attained the sanctification of "maggā," and thirteen thousand were ordained priests by him.

The sanctified disciple Mahārakkhito repairing to the Yōna country, in the midst of the populace preached the "kālākārana" discourse (of Buddha). One hundred and seventy thousand living beings attained the sanctification of "maggā," and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other thēros (Kassapa, Mālikādēvo, Dhundabhinusso and Saḥasādēvo), repairing to the land of Himawanto, preached there the "dhammachakko" discourse (of Buddha). Eighty kōti of living beings attained the sanctification of the "maggā." These five thēros separately converted the five divisions (of Himawanto).

In the fraternity of each of these thēros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddha, entered into the order of the priesthood.

Accompanied by the thēro Uttarō the disciple Sōno repaired to Sōwanabhūmi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasi, arming themselves, surrounded them for the purpose of destroying them. The thēros having ascertained what their object was, thus addressed

"*Somana mayā siluwanā: rakkhasi nissabdayakā.*" *Rakkhasi sāsapariā nikkhantāhoṭi idgarā.*
Taṃ sutvāna mahārūpaṃ miravāṇa mahājanā, diguntcha rakkhasi thero māpayitvā bhayānake.
Tā rakkhasiṃ supariṇaṃ parikkhīpi samantato, idaṃ imhi laddhanti, mantvā hitā phalḍi sā.
Tasma Jhassa ārakkhāṃ thapetvāna samantato, tasmā samagāme thero brahmajālamadisāpi.
Sarāṇeucha siliṇa utthāṇaṇḍaṇḍo janā sajjhīṇa sata sahasāṇaṃ dhammabbhāṇaṃ ahu.
Adḍhuddhāni sahasāṇi pabbajjāṇa kuladārikā pabbajjāṇa diyaḍḍhāṇa sahasāṇa kuladhitaro.
Tutṭhappahūti sanjātā rājagihī kumdrakā tattha karīṇa rājāna Sonuttarā sanāmaṇa.
Mahālayassopi Jinasākaḍḍhakamaṃ vikkāyapattāṃ amataṃ sukhaṃpiṭṭi karīṇa lōkassa hitaṃ tahiṃ
bhawīyako lōkahitā pamaḍḍavattī?

Sujanappaddasamviggathāyakatā Mahāwansī "nāṇḍāsupasāḍo" nāma dvādasasmo parichchēdō.

them: "We are pious ministers of religion, and not the emissaries of the rakkhasi." The monster with her train at this instant emerged from the ocean. Hearing of this (visitation), this concourse of people gave a great shout of horror. The thero causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerical power, surrounded the rakkhasi and her train on all sides. She, concluding "this land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the thero preached the "brahmajālā" discourse (of Buddho). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sōna and Uttarō) the name of Sōnuttarō.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)?

The twelfth chapter in the Mahawanso, entitled, "the conversion of the several foreign countries," composed both to delight and to afflict righteous men.

TERASAMO PARICHCHIHEDO.

*Mahomabiinda thero so tadā dwadāsa wassā : upajjhāyina anatto saṅghinācha mahāmāti ;
 Luṇḍādīpaṇa parādāttaṇ kālāṇa pekkhaṇa wissintāyi ; "wuddhō Mutasiwo rājā ; rājāhotu sato" iti.
 Tasmāntari patiṇaṇaṇ dātthāṇa katraṇa mānasaṇ, upajjhāyanaṇa saṅghaṇaṇa wanditwa pucchā bhūpatin.
 Adda chaturō thirē Saṅghamittāya atāya, Sumaṇaṇ sāmāneraṇaṇa, jalabhāṇaṇa mahiddhikaṇ,
 Nāttinaṇ saṅghaṇaṇa katuṇ āgamaṇa Dakkhināgiriṇ ; tathā tatthā charantaṇa cchamādaṇa samatikkāmaṇ.
 Kamina Chētiyagiriṇ nagaraṇa mātulēniyā sampatwa mātaraṇa paṇi, dāmi diwaṇa piyaṇa sutā :
 Bhōjayitwa upariṇaṇ, attandiyewa kāritāṇa wihāraṇa Chētiyagiriṇ theraṇa ārōpayi subhāṇ.
 Awantirattāṇa thūnantaṇa pītaraṇa dinnamattāṇa sō Asokakumārōhi Ujjenigamaṇa purā,
 Chētiyā nagaraṇa mānasaṇ upagantwa tahiṇ subhāṇ Dēwāṇa nāma lābhittwāna kumārāṇa Sēththihitarāṇ.
 Sahwasaṇa tēya kappiṇi. Gabbhaṇa gabbhiya tēna sō, Ujjeniyaṇa kumārāṇa tēna Mahindaṇa janayi subhāṇ.
 Wasmāddwāya matikkāmma Saṅghamittānaṇa dhitaraṇa, taxāṇa lādā wassāti sō Chētiyā nagaraṇa tahiṇ.
 Therō tatthā wissitwa "kāḍḍyā" iti chintāyi "pītaraṇa mē saccāntāṇa abhisika bahassawaṇ,"*

CHAP. XIII.

At that period, the profoundly sapient great Mahindo was a thero of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lankā ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : " The monarch Mutasiwo is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammasōko), taking with him four theros and the sāmānero Sumano, the son of Sanghamittā, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhināgiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chētiyagiri, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the thero in the superb Chētiya wiharo which had been erected by herself.

While prince Asōkō was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjeni he arrived at Chētiya ; and while tarrying there, having gained the affections of the lovely princess Dēwī, the daughter of a Sēththi, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjenio and Mahindo, and at the termination of two years, to a daughter Sanghamittā.

At this period (of Mahindo's visit) she (the queen) was residing there, in Chētiyanagara. While the thero was sojourning there, he thus meditated : " The period has arrived

"*Dewānaupiyatisso so mahārājānuhótucha; wāṭṭullāya guṇēhāpi cutvā jandū dūtāso* :
Arōhātu Missanangaṇ, jātṭhamaṇṇapāsathē; tadāhēva gamissāma Laṅkādiya waraṇaṇaṇ,
Magindō upasāṅkamma Mahindatthēra mātṭamaṇ " ydāi Laṅkā pāsādituṇ; *Sambuddhēnaṇi veyākato* :"
 " *Mayampi tathupatthambhā bhawissānti* " ahrav. *Dēviyā bhāgiyādhitu puttō Bhandakānāma so.*
Thēraṇa āwēyā dhammaṇ cutvā dāṭṭanēvatu, anāgāmi phāḍaṇ patvā, wāsi thērassa sāntikē.
Thattā māsaṇ wāsitvāna jettṭhamaṇṇapāsathō, thēro chātubhikkhēhi Sāmanēdha Bhanduṇ.
Saddhāṇ tēna gahatthēna aratāḍḍāti hētunō, tassō wihāro ālōsaṇ uggāṇṭvā samādhāḍḍhō.
Khaṇṇēva idhāgamaṇa rammi Missakapubbāti atthāsi sīlakūṭambī rucirambatthalē wari.
Laṅkā pāsāḍanugūṇēna, wiyāḍhō so, Laṅkādhīyā Muninā, sayittēna antē, Laṅkāya tathu sadiśchata
hētu, tassā Laṅkāmaruḥi mahitāhi nisidatthāḍḍi.

Sujanappasiddasānūvattāhāya kātē Mahāwāsi " Mahindagamaṇo," ādama tirasāṇō parichchhēdō.

for undertaking the mission enjoined by my father. May the said Dēwānaupiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddho). May he on the full moon day of the month of jettṭhō visit the Missa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lankā."

Magindo (Sakkō, the déva of dévos) appearing unto the illustrious thēro Mahindo, thus addressed him: "Depart on thy mission for the conversion of Lankā: it is the fulfilment of the prediction of the supreme Buddho (pronounced at the foot of the bō tree). We also will there render our assistance."

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the thēro to the queen, attaining the sanctification of "anāgāmi," became a disciple in the fraternity of the thēro.

Tarrying there a month longer, on the full moon day of "jettṭhō," the supernaturally gifted thēro, together with four other thēros, as well as Sūmano (a sāmanēro), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wihāro; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lankā by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lankā was offered up as an offering by the dévos, took up his station there (at Ambatthalo).

The thirteenth chapter in the Mahawānso, entitled, "the advent of Mahindo," composed equally for the delight and affliction of righteous men.

CHADASSAND PARICHCHHEDO.

*Dewānapiyatisso sō rājā mīlākilānā dāsed nagarasāsinān wāgawā līlān agā.
 Chaddisā sakkāsihi narēhi pariwāritā dāssanto padādyāwā agamā Missakān naganā.
 Thēri dāssito michchhantō dēwā tassimā mahidatā gumbān bhāḥḥayāsinānān atthā gōkappāpāwā.
 Rājā dived "pamattān tañ uyyuttān wījhitvā" iti, jiyāwaddamācā; dhāwī gōkayāso pubbataṭṭaran.
 Rājānūthidwī sō dhāwān thērānān sātthān gātō, thēri dīṭṭhi narindān; sayān antaradhāyī sō.
 Thērō bahuvā dīṭṭhīn atthādyissati iti, atthānānān dāssati; passitvā nā mahipati,
 Bhittō atthāsi. Tañ thērō: "Ihi Tissoti," abrawi, "Tissoti" mahānānānā rājā yakkhōti chintayī?
 "Sumanā mayān, mahārāja, Dhammarājāna idānācā; tassimā anukampāya Jambūdiṭṭhā ilhāgātā:
 Ichehānā thērō; Tañ sutvā, rājā wītabhāyō ahu, saritvā sakkānānānān samānā iti nichchhītō.
 Dhammarānānā nikkhippā upasānānānān tañ isin, ammodānānān thērānā sō nīditi tadantikā.
 Taddā tassā samānānānān dāssimā pariwārayūn; taddā sātthā dāssati mahā thērō sahāgātā.
 Tā dīwā abrawi rājā "kaddā mī dātā?" iti; "mayā saddhanti" thērānā wuttē; pucchhī idānā puna.*

CHAP. XIV.

The king *Dewānapiyatisso* celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men; and in the course of the pursuit of his game on foot, he came to the *Missā* mountain.

A certain *dēwā* of that mountain being desirous of exhibiting the *thēros*, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descried him, and saying, "It is not fair to shoot him standing," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the *thēro* came in sight of the monarch; but he (the metamorphosed *dēwā*) vanished.

The *thēro* conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The *thēro* said to him, "Come hither, *Tisso*." From his calling him simply "*Tisso*," the monarch thought he must be a *yakkho*. "We are the ministers and disciples of the lord of the true faith: in compassion towards thee, *Mahārāja*, we have repaired hither from *Jambudīpo*." The *thēro* having thus addressed him, and the king hearing the declaration, was relieved of his terrors; and recollecting the communication he had received from his ally (*Dhammasōko*), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "*irsi*," and conversing graciously with the said *thēro*, he (the king) seated himself near him. At that moment his retinue arriving, stood around them: at the same time the *thēro* produced the other members of the mission. Seeing them, "When came these?" demanded the king. Being answered by the *thēro*, "With me;" he made

"Santi uḷḷakā raṇṇā Jambūḍīpī yeti ? iti; dha "kūḍāyapajjotō Jambūḍīpī tahiṇa pana,"
 "Tē vijjā uḷḷhipattācha chhōpariyāyukōmidā dībbasātācha arahantō bhūva Buddhassa sāvakā."
 Pachchhi, "kēnāgatattthāti ?" "Nathāḷlāna jāḷanāpi naāgamamāḍḍi; wuttō sō vijjāni nāḷhasāgamuṇi.
 Wīmaṇṇanto mahāpaṇṇō paṇḥan paṇḥamapuchehi taṇ; puttḥō puttḥō wiyāḷḷāsi taṇ taṇ paṇḥan mahipati.
 "Rukkhoyā, rājā kiṇa nimō?" "Ambo nāma ayya tāru." "Imaṇa munnhiya atthambo?" "Santi ambatarū bhūva."
 "Imaṇḥa ambaṇ, tēchambī munnhiyattḥi mahirukā?" "Santi, bhanti, bahū rukkhā, anamhā pana tē tarū."
 "Aāsi amhē anamhācha munnhiyattḥi mahirukā?" "Ayya bhāḷantambarekkhō?" "Paṇḍitōsi, narissara?"
 "Santi tē nḍayō, rājā?" "Santi, bhanti, bahujjanā." "Santi aṇḍāṭakā, rājā?" "Santi aṇḍāṭikā bhūva."
 "Nāṭitōcha aṇḍāṭikā munnhiyāyopī atthīnu?" "Ahamāna, bhanti." "Sāḷhu! twaṇ paṇḍitōsi, narissara!"
 Paṇḍitōti wiḷḷitvāna "chūḷahattḥipadōpamaṇ" suttantaṇa dēvay thēro mahipassa mahānati.

this inquiry: "In Jambudipo are there other priests like unto these?" The thero replied, "Jambudipo itself glitters with yellow robes, there the disciples of Buddha, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the "arahat" bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, "I came not either by land or water." The inquirer learnt (thereby) that (the thero) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king! what is this tree called?

It is called the ambo tree.

Besides this one, is there any other ambo tree?

There are many ambo trees.

Besides this ambo and those other ambo, are there any other trees on earth?

Lord! there are many trees, but they are not ambo trees.

Besides the other ambo trees and the trees that are not ambo, is there any other?

Gracious Lord! this ambo tree.

Ruler of men! thou art wise.

King! have you relations?

Lord! I have many.

King! are there any persons not thy relations?

There are many who are not my relations.

Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence)?

Lord! there is myself.

Ruler of men "Sādhu!" thou art wise

The eminently wise thero, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the "chūḷahattḥipadōpamaṇ" discourse

"*Dhammavannanukāḷaṇ taṇ ghōsīhiti*" apucchēhi. So sāwento "kittakaṇ jhānaṇ, bhāṭṭi, ghōṣamhāṇ ?" (ti.
 "Sakalaṇ Tambapaṇṇi ?" wuttī thērēna: iddhiyā idwento sakalaṇ Lankā dhammahāmaghōṣayi.
 Rājā nāgachattukkiṇo Soṇḍipassī nisīdiya, bhaddantānaṇ rawaṇ suttā, thērassantīhapēsayi.
 "Upaddāwēna utthiti ?" āha "sātthi upaddawa ; sōtaṇ Samōuddhawaṇaṇ kālō ghōṣapīto ;" iti.
 Sāmanēra rawaṇ suttā, bhūmā, dewā aghōṣayū : anukkāmaṇ sō eadā. Brahmaḷōkaṇ samaruhi.
 Tīna ghōṣīna dīdānaṇ sannipāḷō mahā āha : samachittasuttā dēvī thērō tasmā samāgama.
 Asaṅkhiyānaṇ dīdānaṇ dhammabhizamaṇ āhū : bahū nāgapaṇḍita carāṇēna patīthahū.
 Yathidā Sāriputtassa suttā thērassa bhōṣatō, tathā Mahindathērassa āhū dīwamāgama.
 Rājā pabbhātī pāhēsi rathāṇ : sārathī sō gātō "drōhatha rathāṇ, yāma wagaraṇ ?" itī tēbravi.
 "Nārōgama rathāṇ," "Gachchha," "Gachchhāma tawapachchhato ;" itī wadēna pētētō sārathīna ; sumanōrathā
 Wēhāsamabbhuggantē tē nagarassa puratthātō paṭhamāṇ thupattānaṇhi oṭarīna mahiddhiā.
 Thērīhi paṭhamotinnathānaṇhi katachētiyāṇ ajjāpī wuṇṇhētī tīna rawā "paṭhamachētiyāṇ."

of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should my voice be heard?" On being told by the théro "over the whole of Tambapanni (only) ;" calling out, by his supernatural power his shout (resounded) all over Lankā.

The king hearing the call of these pious persons while mounted on his state-elephant near Sondipassé (in the eastern quarter of the town), dispatched (a person) to the residence of the théro, inquiring, "whether some calamity had or had not befallen them?" He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddha." Hearing the call of the sāmanēro, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahmā world. In consequence of that call, a great congregation of devos assembled. In that assembly the théro propounded the "samāchitta suttan," (or the discourse of Budhiho "on concord in faith.") To an asankiya of devos, superior grades of blessings of the religion were obtained. Imnumerable nāgas and supannas attained the salvation of the faith. As on the occasion of the preaching of the théro Sāriputto, so on that of the théro Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle), said unto them (the thēros), "Ascend the carriage that we may proceed to the town." "We will not," (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dagoba (Thūparāmo) was built. From this event, to this day the spot on which the thēros alighted is called the first chetiyo (dagoba).

"Pitawatthun" "wimānancha" "sachchasaṃguttamēvacha" dāsi théro tā itthi paṭhamā phalamajjhagā.
*Bhīyā dīṭṭhamanussīhi sutvā thēraguṇāṇaṃ bahū, thēradassanmicchhānā samā gantvā na āgarā,
 Rājaddhārā mahāradāṇaṃ akaruṇ: taṃ mahipati sutvā pucchēhiya, jānitvā āha tissa hitathiko:
 "Sabbēsaṃ ilha sambūḍha: adlaṇaṃ māṅgalaṭṭhīlā sūdhītuṃ, tatha dakkhiṇi thērēvā āgarā" itī.
 Sōlhitvā hatthiṣālaṇaṃ taṃ wīṭanādihi sajjukaṇaṃ alaṅkaritvā sayanādi paṇḍapēsu yuthārāhaṇa.
 Sathēro tattha gantvāna mahāthēro nisīdiya, so "dēvadūtasuttaṃ" taṃ kathēsi kathiko mahā.
 Taṃ sutvāna paṇḍīnaṃ nagarā tē samāgatā, tissa pānasahamanta paṭhamā phalamajjhagā.
 Laṅkādiṇī so uttākappōva kappō Laṅkādiṭṭhānē dwēsu thānēsu thēro dhammaṃ bhāsītva
 dipabhāṣya evaṃ saddhammōtāraṇaṃ kārayi dipadipōti.*

Sujanappasādanwēgatthāya katē Mahāwansā "Nagarappawēsanā" nama, Chuddasamō paricchēdō.

The théro preached to them the "pētawatthun," the "wimāna," and the "sachcha sannuta" discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théro from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: "For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these thēros." Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other thēros, this all eloquent chief théro seating himself there, propounded the "dēvadūta" discourse (of Buddho). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This théro, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddho), insured for the inhabitants of Lankā (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Mahāwanso, entitled, "the introduction into the capital," composed both to delight and to afflict righteous men.

Rājā thiribhīwaddetwā amāhokapariwāritā purāṇa yāwisi; Thērāta taṇ rattin talttha te wasā.
Pabbatitāma pupphāni gabhetwā dharanipati thērā apucchā wāditwā, piyētva kusumāthīcha, ["phāṇukaṇ,"
Pucchehi, "kucchehi sukkaṇ; watti uyyānaṇ phāṇukaṇ?" it: "sukkaṇ wattaṇ, mahārāja, uyyānaṇ" yati
"Arāma kappattā, bhante, saṅghamāti?" apucchehi: sō "kappattā," it: watwāna kappākappīnukōwidō,
Thērō Wīlūwānāraṇa paṭiggyahannamūrawi, Taṇ rutwā alihatthā sō tūtthahatthō mahājāno.
Thērāna wādanatthāya, dāwitvā Anulā gata siddhāṇ pañchawutitthiṇi dātiyaṇ phalamajjhagā.
Sama pañcha sata dāwi Anulāka mahipatiā "pabbajjāmaṇa dāwiti?" Rājā thiramaṇwōcha sō.
Pabbajjetha imāgā? thērō dā mahipatiā "nakappattā, mahārāja, pabbajjētūñhiyohi nō."
"Atthi Pātaliputtāmaṇ bhikkhūni mē kaṇṭhikā Saṅghamittā nāma wissatā sā bahussatā:
"Nariṇā, Samānāssa mahābōdhi dāminā sō dakkhiṇā sakkamādaya tathā bhikkhūniyō wāra,
"Agacchethatīti pāṭhī rāṇō sō piṭṭantikaṇ; pabbajjissanti sā thērā dāgā (tthiyō imā."
"Siddhūti" watwā, gacchitwā rājā bhāṇākāramuttamaṇ, "Mahānīghawānuyyānaṇ dāmaṇ saṅghastānaṇ" it.

The monarch having respectfully taken his leave of the theros, attended by his officers of state, returned to the town. These theros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the theros; bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, "Is the pleasure garden a convenient place of residence?" this sanctified thero thus replied to the inquirer of his welfare: "Mahārāja, the pleasure garden is convenient." He then asked, "Lord! is a garden an offering meet for acceptance unto the priesthood?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Wélūwana pleasure garden had been accepted (by Buddho himself from king Bimbisāro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulā, who had come attended by five hundred females for the purpose of doing reverence to the thero, attained the second stage of sanctification.

The said princess Anulā, with her five hundred females, thus addressed the monarch: "Liege, permit us to enter the order of priesthood." The sovereign said to the thero, "Vouchsafe to ordain these females." The thero replied to the monarch, "mahārāja, it is not allowable to us to ordain females. In the city of Pātaliputta, there is a priestess. She is my younger sister, renowned under the name of Sanghamittā, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,—itself the monarch of the forests; as also eminent priestesses. When that thero (Sanghamittā) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahāmōga pleasure garden to the priesthood," poured the water of donation on the hand of the thero Mahindo. On that water falling on

Māstādothērasa kari dakkhinodāṇḍakari, mahiyā patitā togā, ākaupittha mahānubh.
"Kāma kampaṭṭi bhūmiti" bhūmipālō apucchēhi tvaṃ "patitthitattā dipamhī adānnaṇḍi" sōravā.
Thērasa upandhuvaṃ jāḍipupphāvaṃ jātima thēro rājagharā gantvā tava dakkhiṇato thito,
Ruḥḥunpichā tē attha pupphābhutthi samōkiri-tatthāpi puthavī kampi : puttā tassaṃ kāravaṇ.
"Athā tinnā buddhānaṃ lāpē idha mālako, narinā, sragghāsamantthā bhāṇanti idāpi.
Rājaghe uttarato chārupokkharāni egaṃ tattakāṇi pupphāni thēro tatthāpi sōri.
Tatthāpi puthavī kampi : puttā tassaṃ kāravaṇ : "jantaghārupokkharāni ayaṃ hevaṃti, bhūmipā."
Tassā rājaghevaṃ gantvāna dvarakotthalaṃ tattakāṇi pupphāni tvaṃ thānaṃ piyaṃ si.
Tatthāpi puthavī kampi hatthalaṇḍamantivāso rājā tvaṃ kāravaṇ pucchēhi thēro tassaṃ kāravaṇ.
"Imamhī kappē buddhānaṃ tinnā bodhirukkhaṇā dāṭṭvā dakkhiṇā sikkā ropitā idha bhūmipā."
"Puthagatānaṃ amhānaṃ bodhisikkāpi dakkhiṇā imāsiyāgāva thānaṃti patitthivāti bhūmipā."
"Tatogāṃ mahāthēro Mahānuchalānākaṃ tattakāṇi pupphāni tasmā thānē samōkiri."
Tatthāpi puthavī kampi : puttā tassaṃ kāravaṇ : "Sragghārupatthāgāraṃ idha hevaṃti bhūmipā."

the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the thero. The thero (thereafter) proceeded towards the king's palace, and stood on the south side of it under a "picha" tree, and sprinkled eight handful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Mālako" had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The thero, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handful of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Lāge," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irsi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the thero (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhos be planted."

Thereafter the great thero repairing to the spot called "Mahamuchalo," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the uposatho hall of sacerdotal rites to the priesthood."

*Panhambanulakajjhānā tatōgama mahipati, supakkān andapakkāncha wannagandharasuttamañ,
 Mahantañ upandmisi rājase nyyanapūlako: tañ thēraṃ paṇḍesi rājā atimanōramañ.
 Thēro nisidanākarañ dassesi janahitāhito attharāpēsi tatthēva rājā attharapañ maraṇ.
 Añ tattha nisinnassa thērasambhañ mahipati: thēro tañ paribhujjittvā rōpanatthāya rājase,
 Abatthikāñ odā rājā tañ sayāñ tattha rōpayi, katthi tassōpari thēro dhāvē tattha wirulhiyā.
 Tañ khaṇaṃ yēva hijamhā namhānikkhamma aṅkaro kamindti mahārakkhō pattapakkadhara ahu.
 Tañ pūjhiṇiṇiṇi diṇḍa parisāyañ sarājjilā nanaṃamānā atthāsi thēra hatthatanuraha,
 Thēro tadā pappamuffhiñ atthatattha samohiri: tatthāpi puthavē kampi: pūthō tassāha kāraṇaṃ.
 "Saṅghasuppannālābhāyañ onēkēsañ, narādhipa, sagammabuddhajāṇatthānāñ idāñ thānañ bhavissati.
 Tatō gantvā Chattusālā thānañ tattha samohiri: tātthakānēva puyphānī kampi tatthāpi medini.
 Tañ kampiṇḍaraṇaṃ pucchhi rājā: thēropi sedhāsi "tthayannañ pubba buddhānañ rājyūyāna pūṭiggaha."
 "Dānawatthundbhīhafa dipamāsihi sabbatō, idha thapetvā bhajesa saṃghe Sugate layo."*

The monarch thence proceeded to the Panhambamāla (pleasure garden). The keeper of that garden produced to the king a superb full ripe mango, of superlative excellence in color, fragrance, and flavor. The king presented this delicious fruit to the thēro. (As no priest can partake of food without being seated) the thēro, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rājā on that spot had a splendid carpet spread out. To the thēro there seated, the monarch presented the mango. The thēro having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the thēro washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the thēros.

At that moment the thēro sprinkled on that spot eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Chattusālā (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the thēro thus explained himself to the king: "(This is) the pleasure garden, which by its having been accepted by the three preceding Buddhas (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this

- "Nisinnā tattha appetvā samādhin wuttāhito tatō : iti ekintoyi Sambuddhō hitattha dipavāsīnā.
 "Adāya dakkhiṇā sākhā, bōdhito mī Sirisatō diddydū Rājanandā bhikkhūni sabhikkhūni.
 "Tassa taṁ chittamānāya vā thēri tadantaraṁ gahetvā tattha rājānā upasāhamaṁ taṁ tarā.
 "Lekhaṁ dakkhiṇāsākhāya dāpetvāna mahiddhikā maṇṣallāya ebhīdantaṁ thītaṁ khemawattānā.
 "Idhīyā bōdhimāliya vā pañhasata bhikkhūni : idhāntvā, mahārājā, devatā pariveditā,
 "Sāmasa sakaṭṭhaṁ taṁ Sambuddhina paṇḍitā thāpasi dakkhiṇā hatthē taṁ gahetvā Tathāgato.
 "Patitthāpitaṁ mādāsi bōdhi raṅgā bhayassataṁ Mahatitthamhi uyyānē patitthāpisi bhūpati.
 "Tatō gantvāna Sambuddhō itō uttaratō paṇḍ, Sirisamālakā ramaṁ nisiditvā Tathāgato.
 "Jāvana dhammaṁ dāsi : dhammābhīmanayo tahiṁ wisatiyā sahasānā paṇḍanā di bhūmipa.
 "Tatopi uttarāṁ gantvā thūparāmanhi, so Jino nisinnā tattha appetvā samādhin wuttāhito tatō.
 "Dhammaṁ dāsi Sambuddhō paridāya tahiṁ paṇā, dānapāna sahasāni puttamaggaphalaṁ ahaṇā.
 "Attānā dhammakarakaṁ manussīnā namanitvā, datvā saparivāraṁ taṁ thāpetvā idha bhikkhūni.
 "Saha bhikkhū sahasāna Mahāsimanhu sēvakaṁ thāpetvā idha Sambuddhō tatō pāchinatō paṇā.
 "Thitō ratanamālanhi janān samannuṣāsiya : saṅgā nābhawagantvā Jambudīpaṁ Jino aya.

tants of this land, let the chief thēri Rājanandā, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisā bo-tree, (obtaining it from Khema-rāja at Khemawattinagara in Jambudipō). The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khemo) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by devatās, and placed the golden vase in the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahātittā. The monarch planted it accordingly. This Buddho, a divine successor of former Buddhos, departing from thence to the northward thereof, and taking his seat in the court yard of 'Sirisa,' propounded his doctrines to the populace. There (also) O, king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thuparāma dagoba, and having indulged in the "samadhi" meditation there, rousing himself from that abstraction, the supreme Buddho propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of 'maggaphala.' Having bestowed his own dhammakarakaṁ (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahādēvo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamāla square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudipo."

- "*Imamhi kappi dutiyō Kōnāgamanandiyakō ahu sabbaññe suttā sabbatōkkaṇukamapakō.*
"Mahāndamāhayaṇi dī Mahānīghaṇaṇā: idaṇ Waddamāna puranāna dakkhiṇḍa dīdyaḥu.
"Samiddhō ndamandakina tatthā rājā tadda ahu, nāmēnu Waradipōti ayaṇ dipō tadda ahu.
"Dubbūthipaddawaṇe ettha Waradipō tadda ahu. Jīnō sō Kōṇāgamaṇō dīwāna tadupaddawaṇ.
"Taṇ hantō sattaṇṇinayaṇ paṇattiṇ sāsanaṇṇaḥa kātūṇ imamiṇ dīpasmiṇ karuṇābalachōditō.
"Tīṇa oḥikkhu sahaṇṇi tādūhi pariṇāritō nēhhaṇḍamma atthāsi naghā Sūmanakūtāsi.
"Samāuddhaṇṇaḥḍawaṇa dubbūthi sū khayaṇ gatā sāsantarahānantaṇ dubbūthiḥa tadda ahu.
"Tattha itthō adhiṭṭhāsi, narissara, munissarō 'subbēmaṇ oḥja passantu Waradipamhi mānuṇā.'
"Agantu kāmā sabhāva manussā mamasantikaṇ: āgacchhantu āgicchhēna khippaṇ chāti" Mahāmuni.
"Oḥḍantaṇ Munindaṇ taṇ oḥḍantaṇḥa pabbataṇ, rājāḥa nāgarāḥawa dīwā khippamupāgamuṇ.
"Dīwatā kullidinnatthāṇ manussāḥa tahiṇ gatā dīwatā itī māṇṇiṇu saraṇḥaṇ lōkandiyakaṇ.
"Rājā sō munirājāṇ taṇ atihattōḥi wādīya, nimantayitwā bhuttēna dīwatā purasantikaṇ.

"The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kōnāgamaṇo. The capital then called Waddhamāna was situated to the southward, and this Mahāmēgo pleasure garden was called then Mahānāmo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradipo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kōnāgamaṇo observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakūto (Adam's peak).

By the providence of that supreme Buddha, that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahindo, addressing himself to Dēwananpiyatisso) the lord of munis, himself the Mahā muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Waradipo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'balli' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dēvatās.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence

- "*Samvannakatthān tañ Sambuddhina parārītī thapeti dakkhiṇo hattho tañ Tañ gahetvā Tathāgato,*
"Patitthāpitu vaṇṇōdā Samulūhassa satañ tañ Mahānāmamhi uyyānti : patitthāpēti būyati.
"Tato gantvāna Sambuddho Sirisamālakuttaro Jinassa dhammañ dīssāsi nīsinā Nāgamalake.
"Taṇ dhammañ dīssuṇā suttvā dhammābhissamayo tañ, veisatiyā sahasitanaṇ pāyānañ āsi, dhūmipa.
"Pubba-buddhanisīnañ tañ thānañ gantvā taduttarañ nīsinā tathā appetvā samādhīñ mutthāitō tatō.
"Dhammañ dīssāsi Sambuddho paridāya tañ pana dasapāyazukhaṇṇi pattā maggaphalañ ahu.
"Kāyabandhanābhūtā uṇṇaṇ manvissāsi nāmaṇṇi, dātvā saparivārañ tañ thapetvā idha bhikkhū.
"Sahabhiṇṇu sahasitā Mahāvambhavaśamākañ thapetvā idha Sambuddho braṇ ratanamālake.
"Thutvā Sudassanamālā jantū samunussāsiya, evaṇṇhō nāhamuggamañ Jambudīpañ jīnō agā.
"Imaṇhi kappi tatiyā Kassapo gāttanō jīnō ahu, sabbavāṇa, sathā sabbalōkaṇakampakō.
"Mahāmeghavanāñ āsi Mahāyāgaruṇḍamākañ, Wīśālañ nāmanaggarañ pavchchīmāya dīssāya.
"Jayantō nāma nāmena tathā rājā tadā uhu, nāmena Mayādīpōti agā dipō taidā ahu.
"Tadā Jayantaravijjōcha vaṇṇō kavittabhātucha yuddhañ upaṭṭhātañ āsi hīmanāñ sathāhīmanā.

"the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahānāmō. The monarch planted it there (accordingly).

The supreme Buddha repairing thither, to the northward of the Sirisamālako, and stationing himself at Nāgamālako (where subsequently Thulathanako, prior to his accession, built a dagoba, including the Silāsobbhakandako chétiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupārāmo) where the preceding Buddha had stationed himself, there seating himself, and having indulged in the 'samādhī' meditation, rising therefrom, the supreme Buddha propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahāsumbo, together with his thousand priests, the supreme Buddha tarrying for a while at the Ratanamālako, thereafter at the Sudassanamālako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudīpo."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named 'Kassapo,' from his descent. The capital then called Wesālānagara, was situated to the westward; and this Mahāmégō pleasure garden was called then Mahāsāgarā. The reigning sovereign there, at that period was known by the name of 'Jayanto,' and this land was then designated 'Mandādipo.'

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-

- "Kassapo so dassabalo ténayuddhēna pāyitvā mahantañ viyāsavañ dīevā mahākāruṇikō muni;
 "Tāñ hantvā suttavinayañ pavattin sīlānāmañcha, kātunā tūmañā dipasmiñ karuṇābalachchitvā,
 "Ifisatiyā sahaṃhi tādāhi parivārītō, nabhasāgumma atthānī Subhahūtāmi pabbatē;
 "Tatthāhitō adhiṭṭhāsi, 'nariṣara, munisavā rābhāvañ nijapassantu Maṇḍadipamhi mānava;
 "Agantukāmaṃ saḷḷitvā manussa māmasantikañ, āgacchhantu abhichchīna Chippaśchitī mahāmuni.
 "Ohhārentuñ Munimūñ tāñ ohhārentaucha pabbatāñ, rājācha nāgarāchēva dīevā Chippaś upāgamañ.
 "Attāso attāso pallo vijayāya juva bhā, dēvatā boliddanattāñ tāñ pabbatamupāgatā.
 "Dīevā itī mahānāva saṃāghāñ Lōkanāyakañ rājācha so Kumārācha yuddhamujjhāva vimbhā.
 "Rājā so munirejāñ tāñ atihattābhābhādiya, nimantayitvā bhāttēva dāetvā purasantikañ;
 "Saṃāghāva Munimūlāva nīvajjārahāmuttamañ ramayitvānā tādāsa māmasādhānti chintiyā.
 "Kāritā maṇḍapē rammi palānānā vāraucha nīdāpētī Saṃbulldhāñ saṃāghāñ idha bhūpati,
 "Nīzanāmpidha pavantā saṃāghāñ Lōkanāyakañ dīpē manussa dātañ pavānakāre sammāsetā,
 "Attāso khajjābhōjjābhī tēhi tē pāhāchēva santappēti saṃāghāñ tāñ rājā so Lōkanāyakañ.

"merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakūto.

Ruler of men," (continued Mahindo addressing himself to Dewanāpiyatisso), "the lord of munis, himself the mahā-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land 'Mandādipo,' this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the dēvatās, imagined the ruler of the universe and his disciples were dēvatās. The king and the prince astonished (at the presence of the Buddho Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddho and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

- "*Pubbabuddhāsiṁhaṁ taṁ tthaṁ gantvā pūjattāraṁ nisinno tathā appiṭṭvā samādhiṁ wuṭṭhito, tato,*
"Dhammaṁ dīṭṭvā Samvuddho paricayaṁ taṁ paṇa, dāsaṇṇaṁ saṁvāsaṁ puttā maggaphalaṁ abhū.
"Jalavuttakaddhutaṁ so manussāhi namāsitvā, datvā suparivārēna taṁ thapetvā idha bhikkhuniā;
"Sabbabhikkhū saṁvāsihi Sabbānandaḥaṁvahaṁ thapetvānāsitvā braṇ Sudassanamālako.
"Sammāsamādāhamaṁ jamaṁ sammasiddiya, saṅghaṁ saḥhamuggantvā Jambudīpaṁ Jino agā.
"Ahaṁ imasmiṁ kappamāṁ chatutthaṁ GOTAMO, jino sabbaḍḍhammavīraṁ Satthaṁ sabbaṁlokaṁvakaṁpakā.
"Paṭhamā so iddāgantvā gaḥkhamamaddānaṁ akā; duttiyā pūnarogamma nāgānaṁ samānaṁ akā;
"Kalyāṇiṇi Maniakkhi nāgānaṁ nimanāsitvā; tatiyā pūnarogamma saṁgho tathābhūtiyā;
"Pubbabuddhiṁ thitattthānaṁ Thupattthānamālampiḥa; paribhāgūthānaṁ thānaṁvā nāgāyāsoṇaṁ bhūtiyā.
"Pubbabuddhāthitattthānaṁ braṇ gantvā Mahānantaṁ Lanāḍadīpāloṇipā, manussābhāvatā tadā;
"Dipattthāṁ dīvaṁvāṅghaṁvā nāgā samānaṁvāsiyā; saṁgho saḥhamuggantvā Jambudīpaṁ jino agā.
"Evaṁ thānaṁvā, vāso, chatubuddhasiṁhitaṁ; asmiṁ thānaṁ, mahārāja, thūpaṁ kamaṁvāgātā.

"O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupārāmo dāgoba) where the preceding Buddhos had stationed themselves, there seating himself, and having indulged in the 'samādhi' meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphalaṁ.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabhanando together with his thousand priests, the supreme Buddho, at the Sōmano mālako (where Uttiyō subsequently built a dāgoba) previously called the Sudassanō mālako, having preached to the people, departed through the air for Jambudipo."

The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappo' was GOTAMO.

In his first advent to this land, he reduced the yakkhos to subjection; and then, in his second advent, he established his power over the nāgas. Again, upon the third occasion, at the intreaty of the nāga king Maniakkhi, repairing to Kalyāni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samāpatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruanwelli) dāgoba (where Mahindo was making these revelations to Dēwānanpiyatisso), and having repaired to the spots where the relics used (by the Buddhos themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhos had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lanka, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nāgas, departed through the air to Jambudipo.

Thus, O king, this is a spot consecrated by the four preceding Buddhos. On this spot, mahārāja, there will hereafter stand a dāgoba, to serve as the shrine for

"*Buddhasāratraśāhātānaṃ dānadhātū nidhānawā, wissā ratanaratthā ucheṭṭe Hēma-wāli wissatō.*"
 "Ahamāsa kārāpesedāsi," ichchāha pūthawissaro. "Idha aṅgāti kicchāmi ābhūti tvaṃ, bhūmipa."
 "Tāni kārīhi : natthā te kārēvati maṃ paṇa Mahānāgasa te bhūta uyāraḥsaṃ attarājō ;
 "Yatthālatissoti rājā hēvati aṅgātē : rājā Gothābhayō nāma tassaputtō bhāwissanti ;
 "Tassa puttō Kākawannatissō nāma bhāwissati ; tassa rāṇḍo suto rājā, mahārājā, bhāwissanti ;
 "Dutthagāminī saddisa pūṭṭi, atthāyānāmaḥ, kārēvati idha thūpaṃ = mahācetiḍḍhiṃkamaṃ."
 Ichchāha thēro thērussa wachantettha bhūpati assāpi siddhāntānaṃ tē puṇattā līkēpiyā.
 Rammāsi Mahāmeghawanā Tissārāma mahāmatī, Mahāmahindathēro = patigayhī mahiddhikā.
 Akampō kappayitvā mahā phāṇisa aṭṭhāsa, piḍḍaya pavēsitvāsa nagarā āgarāpamaṃ ;
 Rāṇḍo ghārī bhantāhichchā katvā nibbhamma muddidā sissā Nandanawānē aggikkhandopamaṃ tabhā.
 Suttā janassa dāsetvā sahaṃsa manussē tabhā pappayitvā maggaphalaṃ Mahāmeghāmaṃ wāsi.
 Tatiyē diwasa thēro rājagīhaṃhi bhunḍiyya, sissā Nandanawānē diyyatē wissāpamaṃ.
 Pappayitvābhissamāsa sahaṃsa purisē tatō, Tissārāma mahāthēro rājāsa utadāsatō ;

a 'dōna' of sacred relics (obtained) from Buddha's body, in height one hundred and twenty cubits, renowned under the name of "Hēma-wāli" (Ruawelli).

The ruler of the land thus replied: "I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yatalatisso, the son of thy younger brother, the sub-king Mahānāgo, will hereafter become a ruling sovereign; his son named Gothābāyo will also be a king. His son will be called Kākawanno. Mahārājā! the son of that sovereign, named Abhayō, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Dutthagāminī.' He will construct the dāgoba here."

The thēro thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) in the very words of the thēro, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief thēro Mahāmahindo accepted the dedication made to him of the delightful Mahāmēgo pleasure garden, and Tissārāma, (where the wihāro of that name was subsequently built). This personage who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the "aggikkhandho" discourse (of Buddha) to the people; and procuring the sanctification of "maggaphalaṃ" for a thousand persons, he tarried in the Mahāmēgo garden.

On the third day, the thēro, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having propounded the "āsiwāpamaṃ" discourse (of Buddha), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the thēro having at the Tissārāma propounded

Théro upanissitthwa sô pucchehi "Jinasāmanā patitthitānaṃ, khaṇṭhi ti ?" "Nā tīmaṃ, manujjāthipa !"
"Upāsathādikamanuttharā Jīnānāya, janādhīpa, smāya idha buddhāya patitthissatī sāmānā."
Ichchābrawi mahāthéro ; taṃ vājā idamabrawi : "Sambuddhāya antāharā varissatī jutinidharā."
"Tasmā katvā purāṃ antō sīmaṃ haṇṭhaṃ sajjukāṃ ;" ichchābrawi mahāthéro : théro taṃ idamabrawi.
"Evaṃ sūti tucceyyīsa paṇṇaṃ, puthawissara, smāya gamanatthānaṃ haṇḍhissāma mayāhi taṃ."
"Sādhūhi" watvā bhūmindo, dēvināḍḍhiya Nandana, Mahānīghawānādratā pāceti mamlenti sakaṃ.
Chatutthi diwasi théro vāṇṇo gāhamhi bhunjaya, nīrajja Nandanasevāni dīseti anamataggiyaṃ.
Pāyitvā uttapannaṃ sô sahaseṇa parisaṃ tahiṃ, Mahānīghawānāramāṇā mahāthéro upāgami.
Pāḍi bhīriṃ charāpetvā māṇḍayitvā purāṃ waraṃ, ichchāragaminaggaccha wihāraṃcha samantatō,
Ratissāhā ratattho sô sabbdānādrakāhātō sukānāchehō sakorēdhō sayāggabalaṃ dhanō,
Mahatō parivāriṇa sukāramanuyōgum ; tattha théro upāgacchvā wamlenti mādanādrakō ;
Sahathīriṇa gantvāna nūllyōparititthakāṃ ; tatō karantō agamāri hīnawaggalamādiya.

a discourse to the king, he (the monarch) approaching the théro, and seating himself near him, inquired : " Lord! is the religion of the vanquisher established or not?" " Ruler of men, no, not yet. O king! when, for the purpose of performing the upāsathō and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the mahāthéro, and thus replied the monarch to the chief of the victors over sin : " I will steadfastly continue within the pale of the religion of Buddha : include therefore within it the capital itself; quickly define the boundaries of the consecrated ground." The mahārāja having thus spoken, the théro replied to him : " Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king replying " most willingly ;" departing from his garden Mahāmēgo, like unto the king of the devos sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théro having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, propounded the " anamataggaṇ" discourse (of Buddha); and having poured out the sweet draught (of his discourse) to thousands of persons, this mahāthéro departed for the mahāmēgo pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théro's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théros worthy of veneration, and bowed down to them, proceeding together with the théros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the

*Mahāpadamo Kunjarācha ubhō udgō sumangalā, suvaṇṇe nungali yuttā paṭhamē Kuntamālakē,
 Chakurunginī mahā(nō) sabhāterihī khattiyō, gahetvā nungalen sīman dīṇāyittvā vrindane :
 Samalānkatā gṛhaṇṇaṇ, vānārāḍḍan dhojān sabbhān, harichandanochchuyyāncha, sonnerajātā dāḍḍān,
 Adāvaṇ, pupphaharitaṇ amaggaṇ, kusumagghyaṇ, toraṇaṇ kudalīn, jattādi gahitthi parimūrītō,
 Nānātorigamaṇḍhūthā, bubbhāpariwārītō, thulimangalugitthi pūrayantō chutūthān,
 Sāḍḍakāraṇinā dāthi sēḷakēḥṭṭapagghāthīcha mēhatāhānāpūjaya, kasantō, bhūmipō agā.
 Hīhāraṇcha purāṇṇānā Eṇṇamānō padakkhiyaṇ, sīmaṇḍagāmanatthānān nadiṇ patvā samūpayi.
 Kīṇa kīṇa nīṇatthā sīmā - ettha gahitthē : sīmā sīmā galatthānān icchhamānā nibbādhātha.
 Nadiyā Pāṇḍānāthānān, Pāsānakuddawāṭṭakan : tato Kumbalawāṭṭantaṇ : Mahādīpaṇ tato agā.
 Tato Kakudhapālīyā Mahāānganaṇ tato : tato Khuddamādūlāncha Marattayōkharayin : tato.
 Wijayārāmaṇḍyānā - attaraddhāraṇakattapō : Gajakumbhā - apāsānān, Thūmawattikāmaṇḍhātō,
 Abhayapālākāpasānān, mahāsūsānāmaṇḍhātō : Dighapāsānānānāntvā : kammitradāwa vāṇatō,*

consecration). The superb state elephants Mahāpadamo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamālako, this monarch, sole ruler of the people, accompanied by the theros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wihāro (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pāsāna ferry of the river to the Pāsānakuddawāṭṭakan (lessor stone well); from thence to the Kumbalawāṭṭan; and from thence, to the Mahādīpo; from thence proceeding to the Kakudhapālī; from thence to the Mahāāngana; from thence to the Khuddamādūla; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayārāma pleasure garden, to the Gajakumbhākapāsānān; then proceeding from the centre of Thusawattī, to the Abhayapālākāpasānān; hence through the centre of the Mahāsūsānān (great cemetery) to the Dighapāsāna, and turning to the left of the

Nigrodhānugānan gantvā, Hiyagallāvanipāte, Diyawāsārdhamuṣassa dhesam paṭṭha kaḍḍhān;
Tatō Telumpalligō; tatō Nālachataḷḷagō, Assamaḍḍalawāṃsina Sasawāna tatō agā;
Tatō Maruṃbatṭṭhagō; tatō vāḷhaṃ nadiṃ agā; paṭhamaṃ chāṭṭiyapācchini dambādambā agāgān;
Senindaguttarāṇṇaṃ, damiddakāṇḍhika, andāṭṭuranti sandhita, nagarāṇṇaṃ akāṇṇa taṇ.
Jiṇṇamūlakadambāncha antāṭṭhaṃ tatō oḷu, mālakadambāṭṭirena, sīma daddhakadambāgā;
Sihāsinaṭṭṭṭhina uggaṇṇaṃ hratovajjā; pādāpattṭhaṃ gantvāna nimittaṃ ghaṭṭayi sī.
Nimittā paṇḍamaṃ ghaṭṭitt, āṇaṇṇaṃ "vāḍḍakāraṃ" pavattāna, āṇaṇṇaṃ suppatṭṭhitaṃ.
Baṇḍā dāṇḍasūṇḍiya sīmāṭṭi parikkattā; dēvuttina mālakattāncha, Thupāramatthamāwacha;
Nimittā kṭṭayittvāna mahāthēro mahāmaṇi sīmantaranimittācha kṭṭayittvā yathā vāḍḍhā.
Abhaṇḍi sabbā anāyā tasmāṇṇa sīma vasi; mahāmaṇi akāṇṇaṃ sīmābandhē samāpitt.
Panchamaṃ dīkṣitṭhē roṇṇa gāṇṇi bhunṇiya, nivaṇṇa Nandanawāṇṇe vuttāṇ taṇ khajjanīyakaṇ.
Mahājanassa sthittvā mahāmaṇi taṇ, pāyettvā amataṇ pāṇaṃ Mahāmaṇiṇaṇ vasi.

artificers' quarters, and proceeding to the square of the nigrōdha tree near the Hiyagulla, turning to the south east at the temple of the brahman Diyawāso, ran from thence to Telumpall; from thence to the Tālachatukka, and to the left of Assamandala, to Sasawāna; from thence to the Maruṃba ferry, and proceeding up the stream of the river ran to the south east of the first dāgoba (Thupāramo) to the two kadamba trees.

In the reign of * Senindagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihāsina ferry; passing along the bank of the river and arriving again at the Pasana ferry, the "irsi" united the two ends of the line of demarkation. At the instant of the junction of these two ends, dewos and men shouted their "sādhus" at the establishment of the religion (of Buddha).

The eminent saint, the mahāthēro, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) sacred edifices, as well as of the Thupāramo dāgoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanctified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the thēro having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the "khajjanio" discourse (of Buddha) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahāmaṇi garden.

* "The saint who protected sovereigns" In Singhalas "Mitha-sina" deposed in A.D. 433 by the Mahāsina, by whom this alteration was made in the course of the river, between that year and A.D. 459, when Dharmaketya succeeded in expelling the Singhalas. It was during his reign, which terminated in A.D. 477, that the first portion of the Mahawanso was compiled.

Chattī divasī théro eanjo gihanhi bhavjya; nisajjā Nandanamunē suttā gomayapīḍi aṅ.
Disayitvā disanongā sahassanyesa mūnassē pāpayitvābhikkhūmayā Mahāmīghawantē wass.
Sattamēpi divi théro rājogigamhi bhavjya; nisajjā Nandanawantē dhammachakkappavattinā.
Suttā taṁ disayitvā sahassanyesa mūnassē pāpayitvābhikkhūmayā Mahāmīghawantē wass.
Evantī addhanawaman sahassāni jutinidharē kārayitvābhikkhūmayā dinavikkhāva sattaḥ.
Tuā Mahānandanawanan wuchchattē tēna tālīnā sānanā jōtikattikāsumittī Jōtiwanan itī.
Tisāramamhi kāressi rājā theraṁ dāte pāsādan sīgha mukkhāya sikkhāpituṇṇa muntikā:
Pāsādō kāḍḍhāro aṭṭi, so tēna taṁ taṁ Kālapasādapariwēṇamittī taṁ sankhamupāgataṁ.
Taṭṭe mahābhōdhi gharāṁ Lohapāsādamimachā, Sādhaggaṇṇa kāressi Bhattasālaṇṇa sādhuḥaṇ.
Bhānāni pariwēṇāni, sādḍhupāṇḍharaṭṭipichā, vuttitthāna dīvattitthāna yakkhātī tēna kārayi.
Tassa naḍḍanapāssa naḍḍanapokā haraṇi taṭṭi Sunahatāpariwēṇāni pariwēṇāni pavucchattē.
Tassa chaṅkamitattthānē dipadīpāssa sādḍhūnō, wuchchattē pariwēṇānā Dighachāṅkamanā itī.

On the sixth day, the théro, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapīḍikan" discourse (of Buddha), and procuring for a thousand persons who attended to the discourse, the sanctification of the faith, tarried in the Mahāmego garden.

On the seventh day, the théro having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pavathannan" discourse (of Buddha), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahāmego pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahāmego garden; and from the circumstance of its having been the place where religion had first (jōti) shone forth, the Nandana pleasure garden also obtained the name of "Jōtiwanan."

The king caused in the first instance an edifice to be expeditiously constructed, for the théro's accommodation, on the site of the (future) Thupāramō dāgola, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kālo). That incident procured for it the appellation "Kālapasādapariwēṇan."

Thereafter in due order, he erected the edifice attached to the great bo-tree, the Lohapāsāda, the Salākagga, and Bhattasāla halls. He constructed also many pariwēṇas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwēṇa which was built for this sanctified (théro) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunahata" (earth embanked) pariwēṇa. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachāṅka-

*Aggaphalāṇa samāpattiā samāpajjigāhita sō Phalaggapariwēnaṇi etaṇ tīna parucchati.
 Apassiyā apassī taṇ thēro gutha ulitthi sō Thērapassayapariwēnaṇi etaṇ tīna parucchati.
 Mahamurugand gutha upāsiṇu upcekkhē taṇ tīncha taṇ Marugandapariwēnaṇi parucchati.
 Sēnāpati tassa vaṇṇo thāraṇa Dighasandanāṇo kārūṇi Chulapāsādo mahāthamāhāṇi utthahē.
 Dighasandanasēnāpati pariwēnaṇi taṇ tahi parucchati parivēnaṇaṇi paṇḍitaṇ paṇḍitaṇ dāra.
 Dēvaṇampiya sechandapagulanāṇo Lankāyaṇ pathamānāṇa wihāraṇa rājā sō samati Mahāmahindattheraṇ
 dhammācchāsatimēttā kārāyittvā.*

Sejanappasiddasāwīgathāya katā Mahāwanso "Mahāwihārapaṭiggahāṇo" adma paṇḍitavasaṇo paricchēdo.

SOLASANO PAṬICHCHHEDO.

*Purā charitvā pindāya karitvā janasaṅgahāṇa, rājagēhamhī bhūjanāṇo karontō rājasaṅgahāṇa.
 Jāṇasānāṇaṇi thēro Mahāmaṅghavasaṇo wasi sālāṇi sukkaṇaṇi khaṇṇa tēvaṇi āvaseṇa pana,
 Rājagēhamhī bhūjitvā mahāraṇṇō mahāmati mahappasādasuttaṇ taṇ dāyitvā talōcha sō.
 IF hī dukkaraṇaṇi icchhāṇa, tattha Chetiyaṇaṇi nikkhamma purimaddedā uga Chetiyaṇaṇi.*

manan pariwēnan. Wherever he may have indulged the inestimable bliss ("phalaggan") of "samāpati" meditation, from that circumstance that place obtained the name "Phalaggapariwēnan." Wherever the thero may have (apassiyā) appeared unto those who flocked to see him, that spot obtained the name of "Thērapassayapariwēnan." Wherever many (maru) dēwas may have approached him, for the purpose of beholding him, that place from that circumstance obtained the name "Maruganāpariwēnan."

Dighasandanā, the (sēnāpoti) minister of this king, erected for the thero the Chulapāsādo on eight lofty pillars. Of all the pariwēnas, both in order of time and in excellence of workmanship, this pariwēna called the "Dighasandasēnāpoti" was the first.

Thus this king of superior wisdom, bearing the profoundly significant appellation of Dēvaṇampiyatissa, patronizing the thero Mahā-Mahindo of profound wisdom, built for him here (Mahāwihāro in the Mahāmoga pleasure garden), this first wihāro (constructed) in Lankā.

The fifteenth chapter in the Mahāwanso, entitled, "the acceptance of the Mahā wihāro," composed equally for the delight and affliction of righteous men.

CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the thero, who had tarried twenty six days in the Mahāmoga pleasure garden, on the thirteenth day of the increasing moon of "asālho," having (again) taken his repast at the palace, and propounded to the monarch the "mahāppamādan" discourse (of Buddha); thereupon being intent on the construction of the wihāro at the Chetiya mountain—departing out of the eastern gate repaired to the said Chetiya mountain.

* At which time history was compiled, by the illustrious Mahāwanso thero, between A. D. 439 and 477.

*Thero tattha gatañ cutvā rathāñ dṛuyiha bhūpati diwiyō, diwiyō dwecha dāya therasānupadañ agā.
Thero Nāgachaturkkaṃhi, anādetvā rathuñ tāhiñ, pabbatārohanatthāya atthāna paṭipattiya.
Rājā rathā tadāruyaha atthathātrābhivādya : " aha kilantē hīh, rāja, agatāsi ? " dhaṭṭe.
" Tumhaṃ gatañ cutvā agatā maheti ; " bhāṣitē ; " idhēva wassañ wasitañ āgataṃhāti. " bhāṣiyā.
Wassupāṇāyikañ thero khaṇḍhalāñ khaṇḍhalowidā kathesi ; eṇṇō tañ utvā bhāṣinēyyōcha rājīnā.
Mahāritthamānāmarachō pañcapanāyāsahātusi atthiñ jettakaniṭṭhi rājāsānhiṭṭhā.
Yācchitvā tadahūcēva pabbajjā therasāntiṭṭhā pabbatārohanā sabbēpi tē kharaggi mahāmati.
Kanta acchētiyattāntā purimā tadahūcēva sō kamudā arāhāpitaṃ tēvā atthasatthiyō.
Agamā purā rājā thera tatthāya tē wassañ ; kālā piyāya nagarañ paṇḍitaṃ dāya ampakā.
Nittānti linaṃammāñ dādhīyānamāsiyā gantvā dāsi therañ rājā wihāradakkhiṇā.
Dvattāsa sādākanāna wihāraṃ sādākanāna sādākanāna sādākanāna thero bandhitaṃ tadahūcēva.
Tissa pabbajjā pabbhānañ eṇṇā upasampadañ sabbāna sabbapothamañ Buddhānāmaṃsā.*

Hearing that the thero had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anūla and Sihali) with him, followed the track of the thero. The theros after having bathed in the Nāgachaturkko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight theros. They addressed him : " Rāja ! what has brought thee in this exhausting heat ? " On replying, " I came afflicted at your departure ; " they rejoined, " We came here to hold the ' wasso. ' "

The thero perfect master of the " kondhos," propounded to the king the " wassupāṇāyako " discourse (of Buddha). Having listened to this discourse (on the observance of " wasso ") the great statesman Mahārittho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the thero. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of " arahat. "

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihintallī) and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent theros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month " āsāho " repairing thither, in due form, the king conferred the wihāro on the priests. The thero versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wihāro aforesaid, on that very day conferred the upasampada ordination on all those (sāmaṇero priests) who were candidates for the same, at the edifice (called) Buddhānāma, which was the first occasion on which (it was so used).

"*Dhātu bhiddayyuno, rājā, dhātuyo tattha issechchayī,*" *icchehāha sāmānēro sū Sumano taṁ sumānasaṁ.*
Thērōtha rājakulato gantvā Chētiyapaṭṭhataṁ, anantīya sāmānēraṁ Sumanaṁ sumānagatāṁ.
"Ehi tvaṁ, bhaddrā Sumaṇa; gantvā Puppāpuraṁ vāraṁ, ayyaṁkā tū mahārājā tvaṁ sū wachanaṁ wada."
Sahāyo tū, mahārāja, mahārājā Maruppiyo; pamaṇo buddhasamaye, thūpaṁ kāretvāmicchati.
"Muniṁ dhātuyo dīhi, pattaṁ bhuttāncha Sattthuno, sariraṁdhātuyo muni bahuvāhi samantlikē."
"Pattapuraṁ gahitvāna, gantvā dīvapuraṁ vāraṁ, Sakkō dīdānamindantaṁ vāraṁ sū wachanaṁ wada."
"Tillakālakkhinīyassa dādhikādhātukaṁ dādhikāṁ tvaṁantikaṁhi, dīvinda, dādhikālakkhāna dhātukaṁ.
"Dāṭṭhaṁ tamiṇa pūjithi; ukkhaṇṇa dēhi Sattthuno: Lakkāḍḍipassa kicchāna mūpamaññi, virāddhīna.
"Evaṁ bhantīhi" watsa; sū sāmānēro mahādhikā, taṁ bhayaṇṇīya āgammu Dhammasōkassa santikaṁ.
Sālamulumbhī thapitā mahādhikā tahiṁ vāraṁ, kattikajanaṁpūjāhi pājayvataṁcha addasa
Thārasa wachanaṁ watsa; rājato laddhadhātuyo, puttapuraṁ gahitvāna Himawantamupāgami.
Himawantā thapetvāna saṁhātū pattaṁuttamaṁ, dīvindaṁutikaṁ gantvā, thārasa wachanaṁ bhāsi.

"Mahānāgo pleasure-garden. There, O king! wilt thou find relics." Thus to the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddha had been distributed.

The delighted thero proceeding from the palace to the Chētiyo mountain, consulted with the equally delighted Sumano sāmānēro, to whom this important mission was to be confided. "Hither, thou piously virtuous Sumano proceeding to the celebrated city Puppāpura, deliver unto the sovereign (Dhammasōko), the head of thy family, this my injunction. "Mahārāja, thy ally the mahārāja surnamed Maruppiyo ('Tisso-the-delight-of the devos,)" converted to the faith of Buddha, is anxious to build a dagoba. Thou possessest many corporeal relics of the "muni;" bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakkō, the devo of devos: 'King of devos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lanka."

Replying, "Lord, most willingly;" this supernaturally sighted sāmānēro instantly departed for the court of Dhammasōko. There he had his audience of (the king), who was in the midst of the celebration of the festival of "kattiko," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the thero, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the devo of devos, he delivered the message of the thero. Sakko, the ruler

* Transferred from Dantapura to Ceylon in A.D. 310; and now enshrined in the Dalada-maligawa temple in Kandy.

Dhātu orapanatthāya drabhi hatthi handhato, nāgo nā icchhitaṃ : vājā theraṃ pucchhittu taṃ manna,
"Attano bandhamakā thānā jhapanamicchhavi ; dhātu orapanā tīva nā icchhittanti" sōbravi.
Adāpetvā jhapanāyāse sukkhābhayaavāpito, sukkhakaddamaṇḍapāni chindapetvāna taṃ manna,
Alaṇṇāritvā bahūdhā, vājā taṃ thānamuttamaṃ, orāpetvā hatthiṃ sandha dhātun tathā thapeti taṃ.
Dhātārakkhaṃ mānādhāya thapetvā tatthahatthinaṃ dhātu thupassa karasi vājāduritamāyase,
Bahu manussā yāpetvā, itthikā karapaṇaṃ lahuṃ ; dhātukicchaṃ wicchiatenta nimachcheḥ pāwasi purasā.
Mahāmahindathēroka Mahāmaighawanaṃ suhaṃ, saganā nāhigantvāna tattha wāsamahuppapā.
Rattin nāgā upariyāti taṃ thānaṃ nā sandhātukaṃ ; bōdhittānāmaḥi siddhā diwāttānāi siddhātakā.
Wattāna taṃ parito thēramatānuga, jaggādamattā jhannāpetvā ; katipdhēna, bhūpati,
Tattha dhātupatitthānaṃ ghōḍāpittvā : upāgami tato tato samantācha umāgami mahājānā.
Tamma samāgamaṃ dhātu hatthikkhandhā nābhuggatā, satta tālappandiyāmaḥi diwanti sabbasittitā,
Winnāyagantā jannā taṃ yamaṇaṃ pāṭihāriyaṃ, gandambumilā Buddhōwa, akasā lomahanānaṃ.

he instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the thero. (Mahindo) replied, " (The elephant) is delighted in having it exalted on the summit of his back : on that account he is unwilling that the relic should be taken down (and placed in a lower position)." The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height ; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief thero Mahindo, repairing, together with his fraternity, to the delightful Mahā-mēgo garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the thero, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmira trees, and remaining self-poised in the air, displayed itself ; and, like unto Buddha at the foot of the gandambo tree, astonished the populace, till their hair stood on end, by

Tatō nikkhanta jalaṃhi jalaṃdharaṃhi vācakaṃ ; abhikkhāvāso sitta sabbā Lokaṃ amāhi aṇa.
Parinibbānamachamhi alyamanta Jināhi kutaṃ mahā adhiṭṭhānaṃ pañchaṭṭa pañchachulābhāna,
"Gayikamāna mahābhikkhū dāṇa dakkhiṇā, chhīnditvāna yayāyeva patitṭhata kalāhaḥ."
"Patitṭhā sū sakkā chhāsaṇṇarumāyo sabbā, vanjayanti dīdā vāsoṃ phoṭṭhānti mūchita."
"Sa samayapakkatthā dā uggantvāna manāramiṇā, odāṇānaṃ satthānaṃ hinagaṇḍhamhi tittṭhata."
"Thupārāma patitṭhāntāṃ samā dakkhiṇa abbhūtaṃ karitaṃ naṭṭhamuggantvā yamakaṃ pāṭihariyaṃ."
"Lokaṃ dānā dāraṇḍāṇāṃ Hīmamālākaṇḍiye patitṭhānti yō dhātā dānamatta paṇḍito ;"
"Buddhānaṃ dāraṇḍāṇāṃ kutaṃ, uggantvāna nābhavittṭhā, patitṭhantu, karitvāna yamakaṃ pāṭihariyaṃ."
Adhiṭṭhānaṃ pañchaṭṭa adhiṭṭhāsi Tathāgato ; akāsi taṃdā sū dhātā tadā taṃ pāṭihariyaṃ.
Akāsi āvāṇḍā sū attā bhūvaṇṇamūlānaṃ ; attavāṇḍā tū rājā patitṭhāpasi chētiye.
Patitṭhāyā tassāṇā dhātāyā chētiyā tadā dā māhābhūmicchā abbhūtaṃ lōmahānaṇa.
"Evaṃ achintiyā Buddhā : buddhadhammā achintiyā ; achintiyā paṇḍitānaṃ, vāpāro koti achintiyā ?"
Taṃ pāṭihariyaṃ dīdā paṇḍitānaṃ Jinaṃ jandā. Mattābhayō rājaputtō kaniṭṭhō vājīno pana.

performing a two-fold miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of Lankā was illuminated by its effulgence, and was saturated by its moisture.

While seated on the throne on which he attained "parinibbāna" these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo-tree, when Asōko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it)."

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction."

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies."

"Let a two fold miracle be performed at Thupārāmaya (at which) my right collar bone is to be enshrined."

"In the Hēmamālako dāgoba (Ruanwelli), the ³ jewel which decorates Lankā, there will be enshrined a "drōna" full of my relics. Let them, assuming my form as Buddho, and rising up and remaining poised in the air, perform a two-fold miracle."

The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dāgoba (on the full moon day of the month of kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

"Thus the Buddhos are incomprehensible: their doctrines are incomprehensible and (the magnitude of) the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

* This is a quotation from a commentary on a passage of the "pitaketiya."

*Munimari pasititwā yāchitwedna narissarañ; purissuñ sahasēna sahapabbaji sāsani.
Chāttapi gamatōchāpi Dwāramāṇḍalatōpicha Wihāribajātōchāpi tathā Gallakapitthato,
Tatōpatissagāndhā, pañchapancha sātānicha pabbajjū dārakā bhutthā jātasuddhā Tathāgata.
Kvāma pured, bhāhīrācha, sabbe pabbajitā tadda tīnasaṁbhikkhusaṁhānāni ahimsu Jinasānā.
Thūpārāmi thūpāwerañ nittāpōtēd mahipati ratanādīhi ukkhithi sadda piyāmahārāgi.
Rājōrōdhā, bhāttiyācha, amakkhā, nāgarā, tathā sabbe jīnapadāchiva pūjakañsu wissu wissu.
Thūpapabbhāgamañ rājā wihārañ tattha kārāsi. Thūpārāmi tēsiwa samvāro wissutō ahu.
Sā adbhutarirakānāchānā parinibbānagatopi Lōkanāthō jantāya hitāy sukhañcha
summaṁbhūthakāsi: thūte Jīnē bhāddakāsi.*

Sujanappasādanūwigatthāyo kati Mahānāsi: "Dhātu āgamañ uānā" sattarasamō paricchhido.

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattābhaya, being also a convert to the faith of the lord of "munis;" entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chéto, Dwāramandalo, Wihirabijo, Gallakapito, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhas.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dagoba, Thūpārāmo, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dagoba) Thūpārāmo, the king erected a wihāro there. From this circumstance the wihāro was distinguished by the appellation Thūpārāma-wihāro.

Thus the saviour of the world, even after he had attained "parinibbāna," by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done?

The seventeenth chapter in the Mahāwanso, entitled "the arrival of the relics," composed equally for the delight and affliction of righteous men.

ATTANARANO PARICHCHIEDO.

*Mahābōdhinā Sanghamittattārinā andāpita mahipall, thēra wuttamachānā sarambā sakā phurā ;
 Antōcānādhānā nānā thēraantā, sādāmachāthā mātānā, bhāgīnīyā nāyā sakā,
 Arisṭhanāmakāmachānā tammā kammā nīyā, mātā āmāyā, tāsā wāchanānānā,
 "Tato, sakā gantvāna Dhammāsōka santikā ; Mahābōdhinā Sanghamittā thēra dāyitā lha ?"
 "Sakkhissāmi aha, dēva, dāyitā tā tato idha idhagatā, pabbajitā sacā lābhāmi mānānā."
 "Evaṃ hotāti : " wātāna rājā tā tattha yāyā : sō thēraachā rājāchā dānānā gayha wādiya ;
 Aṇḍayāsukāpākā nikkhantā, dutiyā haṇi, sāvayuttā Jambōlā nānānāyā, puttā,
 Mahābōdhinā taritvāna thēradāyitā yōgā nikkhantā dāyitvā rāmaṇā Pappapurānāgā.
 "Anulā dēviyā soddhā panchakāyā sātthikā, antiparikāṭṭhānā talhā panchatthikā,
 Dānānā sādāyā, kādāyā wātā, sacā pabbajā pabbajissā sikkhantā thēryānā ;
 Nāpārasakā dānāni rāma, bhikkhūnānāyā kārāpā nānānā wātānā hāyāni sabbā,
 Upāsikā tādā wātā bhikkhūnānāyā Upāsikāwātā tādā lānāyā wātā."*

CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the thero, of bringing over the great bo-tree as well as the thero Sanghamittā; on a certain day, within the term of that "wasso," seated by the thero, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Ariththo. Having selected him for that mission, the king addressed this question to him, "My child, art thou willing, repairing to the court of Dhammāsōka, to escort hither the great bo-tree and the thero Sanghamittā?" "Gracious lord, I am willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, conforming to the injunction both of the thero and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month "assayjō," embarked at Jambōkōlapattana.

Having departed, under the (divine) injunction of the thero, traversing the ocean, he reached the delightful city of Puppha on the very day of his departure.

"The princess Anulā, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the "dāsasil" order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the thero, to enter into the priesthood; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dōnō. The residence occupied by such pious (upāsakā) devotees has become from that circumstance, celebrated in Lankā by the name of 'Upāsaka.'

Bhāginiyyo Mahārithho Dhammasōkoṃ vājinaṃ, appetiṃ vājasaṇḍesaṃ thērasaṇḍesamabhasi.
"Bhāginiyyaṃ mahāyasaṃ vājinaṃ tē, vājasaṇḍesaṃ, dāsaṃ mahāyasaṃ pabbajjāṃ niccheṇaṃ wasati saṃpāda.
"Saṅghamittā bhikkhuni tā pabbajjitaṃ vasaṃjā; tāyasmiddhā mahāboddhiṃ bhikkhūṇā sū hamamucha."
Thēryācha tavaṃsatthaṃ abhavi thērabhāsitaṃ; gantvā pīṭamipāṇā sū thēri thērasaṇḍesaṃ brawi.
Aha "vājasaṇḍesaṃ, amma, apasantaṃ kathaṃ uhaṃ, sōkaṃ vasaṃdayasidāi puttā vanta vasaṃjānaṃ?"
Aha sū "mā, mahārāja, bhūtaṃ vachanaṃ garuṃ; pabbajjāsaṃyācha bhūtaṃ, gantvāṇā tatha tava mā."
"Sattagāṇaṇḍa, vāraṇā, mahāboddhiṃ mahārāja; kathaṃ vasaṃjānaṃ gāṇiṇā?" Iti vājasaṇḍesaṃ.
Amachchassa Mahādiṇḍaṃ mahārāja matinaṃ sū bhikkhūsaṅghaṃ nimantetvā bhikkhūsaṃ pucchehi, bhūpati.
"Bhānti, Lankā mahāboddhiṃ pīṭamamānā sū?" Iti thēro Moggaliputto sū "pīṭaboddhiṃ," bhāsīyā.
Katammā adhiṭṭhānaṃ pañchakaṇḍaṃ pañchakaṇḍaṃ abhāsi vājinaṃ tā vasaṃjānaṃ tavaṃsatthaṃ thērasaṇḍesaṃ.
Sattagāṇaṇḍaṃ maggaṃ sū mahāboddhiṃ mahārāja, sū bhikkhūsaṃ pucchehi, bhūpati.
Suwayyāṇā nīharāpīṭaṃ kadhākarāṇḍiyācha: Wissaṃkammaṃ dānāṃ, intulāḍḍāsaṃ rūpāṇā,
"Kadhāṇā kimpasāṇānaṃ kōraṃ mī?" apucchehi tāṃ: "gutaṃ pasāṇāṇā, tavaṃjānaṃ karohi," Iti bhāsīti.

Thus spoke Mahārithho the nephew (of Dēwānanpiyatisso) announcing the message of the king as well as of the thēro to Dhammasōko; and added, "Sovereign of elephants! the consort of the brother of thy ally the king (of Lankā), impelled by the desire of devoting herself to the ministry of Buddho, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the thēri Saṅghamittā, send also with her the right branch of the great bo-tree."

He next explained to the thēri herself, the intent of the message of the thēro (her brother Mahindo). The said thēri obtaining an audience of her father (Dhammasōko) communicated to him the message of the thēro. The monarch replied (addressing her at once reverentially and affectionately); "My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction." She rejoined, "Mahārāja, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated "the great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahādēvo, having invited the priesthood to a repast, thus inquired (of the high priest); "Lord! is it meet to transmit (a branch of) the great bo-tree to Lankā?" The chief priest, the son of Moggali, replied, "It is fitting, that it should be sent;" and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pāṭalipatto) seven yōjanas to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made, collected gold. Wissaṃkamma himself, assuming the character of a jeweller and repairing thither, inquired "of what size shall I construct the vase." On being told "make it, deciding on the size thyself,"

"*Lankadīpan yadi ito gantabbān urubodhito nibbī mattho Buddhasa sāmnamhi sacchī ahañ.*"
Sayanīyeva mahābōdhi sādāya dakkhiṇasādhā cchinditvāna patitthān idhañwa katāhā.
Likkhāñāni mahābōdhi cchinditvā sayanīyeva sē gandhakaddamapurāṇa kutāhāvāparitthitā.
Mūlalekhāya upari tiyāngulatiyāngulī, manōsilāya lēkhāya paritthitī narinārō.
Atiya thūlamūlāni khuddāñāni tarāhita tikkhamitvā dasadāsa jālī bhūtāni utarān.
Tampātahāriyān dīvaḥ rājātiyāpamōditō tatthēcākhāni ukkuttāni sāmāntā parispīcā.
Ukkikkhuvaṅghō sādhuḥkāraṇ tūtthachittō pabōdhayī cchūlakkhēpa sahasāni pavattāna sāmāntatō.
Evañ satēna mūlāna tatthā sē gundhūcaddamē ; patitthāni mahābōdhi parācenti mahājānā.
Tassā khandhō dasahatthō pañcharakkhā manōrumā, chatuhatthā chatuhatthā dasaddhaphalamapditā.
Sahasantūpasākhānā sākānā tā samatēna evañ sē mahābōdhi manoharāsiḍḍharā.
Kaṭṭhamhi mahābōdhi patitthitā khayī mahi akampī ; patihirāni abhūva mīcchidhāñcā.
Sayan addhi tuiyānā dīvēna mānussakācā, sādhuḥkāra nīdāñhi dīvābrahmāganasācā,
Mēghānā, migapālikhānā, yakkhāñānā, rācchikā, rācchikā mahikampā tikkhāñānā ahu.

branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lankā, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddha."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sādhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sādhas" shouted, as well by devos and men of the human world, as by the host of devos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.

Hothiyā phalapattikā chakkawānāniyā sūhā, nikkhamitvā chakkawālan satulan sōbhayittha.
Sakāyāgammahābōdhi uggaṭṭeḍḍa tatā nakkhā, añṇasi himagabbhānā suttahāni adāsanā.
Rājā bruyiha pīṭhami taṇ suttāhaṇ taṇi wazaṇ, nichchaṇ mahāśōdhīpiyaṇ akāresi anākadā.
Atittānāni suttāni sabbi himawaldhāka pamiṇṇān mahābōdhiṇi suttā raṇṇiyōpiya.
Suddhānābhāsi dāsaṭṭha sakkādhapattitthitā mahājanasā sabbāna mahābōdhi mānōramā.
Pawattānāni mahābōdhi nimiddhiyā dīhāriyā wimhāpayāni janatān paṭhawitalamēruhi.
Pāṭhīrehi nikkhāti tthi sō piṇṇā, puṇa mahārājā mahābōdhi mahārājina piyāyā.
Mahābōdhi mahārājina bhīṇāniya piyāyā nānā piyāyā suttāhaṇ puṇa tuttāwa sō waz.
Assayujasakāpakkhā paṇṇarān upānāthi aggaṇṇi mahābōdhiṇi dīcattāhachcheyā tatā.
Assayujā dāpakkhā chātuddān upānāthi rathā sabbāni thapetwāna mahābōdhiṇi rathinābhā.
Piṇṇatā taṇ dīcāyitvā upānēḍḍa sakā pūraṇ, alāṇkaritvā bahūlā Rāṇetwā māḍḍapān sabbān.
Kattikā sakkāpakkhānā dīni pāṭipadā taṇi mahābōdhiṇi mahāśālamāni pāchinakā sūhā.
Thapetwāna kārasi piyāyāni dīni dīni gahatā suttarāsaṇi dīcāyitvā nawaṇṇurā.

From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole "chakkawālan." Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch descending from the chair, and tarrying on that spot for those seven days unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayujo" the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattiko," having deposited the great bo-branch under the great sal tree in the south east quarter (of Pātilaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.

*Mahāsamuddatiramhi mahābōdhiā mahīpati, thapāpetwāna pūjēni mahārājēna sō puna.
 Mahābōdhiā mahārājē aśhīnūchiya tāmāso maggasiratuḷḷa pakkhidina pāṭipaditāso,
 Uchchāritū mahābōdhiā tihēyāwattatāhi, sūlamānhi dāṭṭanhi chittaggaḍḍalīhi sō.
 Ukkhīpitā mahābōdhiā zalamattā jalañ taññā, eḍḍetwā sannāwāya pāṭiḥḍāpuyi sōdhakañ
 Nāwañ arēpāyitwā tā mahāthēriā kathērikañ mahārītthāñ mahānācchakā idānwāchana mārawi.
 "Ahañ rājina tikkhattū mahābōdhiṃpūjāyā; ewāsiwāhīpūjāyā vā sō rājina mē sālāh."
 Idāñ wācchā mahārājā tiri pōjjalīko tithā, gacchēhamānā mahābōdhiā pūjāna ewāsi wāttuyi.
 Mahābōdhiṃyōgēna Dhammasōko sāsāwā kammāso, paridāṭṭetwā, agāmañ sakañ purāñ.
 Mahābōdhi samāwulā sūwā pakkhānāṭṭadādhā, samantā yōjanāntācchi sūnāṭṭi mahāyādet.
 Pūpphāna pañcamācānāni pudumāni samantatō, antallikkā pūvajjāna anākatariyācchā.
 Dēwatāhi surādhī pūjānāṭṭapawattichā, gahītunchā mahābōdhiā nāgānāna wīlābhānā.
 Saṅghamittā mahāthēri ubhāyā ālāpārahā supāyāwarupā kubbāna tī tāsi mahārāgi
 Tī tāsi mahāthēriā pāḍitwā mahārāgi wāyitwā mahābōdhiā bhujangābhācāna tāsi*

The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of "maggasiro;" thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sail tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief thēri with her priestesses, and the illustrious ambassador Mahārīttho, he made this address to them: "I have on three occasions dedicated my empire to this bo-branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The mahārāja having thus spoke, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammasōko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water; and in the great ocean, within the circumference of a yōjana, the waves were stilled: flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévos; (but) the nāgas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittā, who had attained the sanctification of "abhinnā," assuming the form of the "supanna," terrified those nāgas (from their purpose). These subdued nāgas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement

Sattidhañ aḡārājñiñ pūjāhi viwidhāhica pūjayitvāna, ānetvā, vāredyā thapayisā te.
Tadāheva mahābālhi Jambukolamidhagand, Dēvanapiyatisso rājā lāḡhittesā,
Sumanasamantramhā pubbē sutā taddamā, maggasirāddinatoppoḡkuttivecha vidare.
Uttarāndwārathayā Jambukolamahāpathā, wiḡḡayitvā sakalan mahābādhigatḡayā,
Samuddāsannasāyathānē thātwā mahāyāwē, āgacchehantañ mahābādhīñ mahāthērisiddhiyaddasā.
Tasmī thāwē katō sādā pakāsetāñ tamabbhutañ, "Samuddāsannasādhī" nēmettsidha pāḡatā.
Mahāthēranubhāvēna saddhiñ thēriki tihica, tadāheva mahārājā Jambukolañ asēnabh,
"Mahābādhīya bādhī," pitivēgēnāyē vāḡayāñ, galappamāyāñ salilañ wiḡḡhetvā suwiggah,
Mahābādhīñ salasāhi kulāhi sahamuddhanā, ādāya rōpayitvāna wilāya māndapē sūbhē;
Thapayitvāna laḡḡindō Laḡḡarājñiñ pūjayi, vāḡayannāñ samapetvā kulānāñ rājñiñ yuttan;
Sayāñ dēvarikatthānē thātwāna dimasē tayo tatthēva pūjāñarisi, viwidhañ manujāḡḡipō.
Mahābādhīñ dāmaniyā dōpetvā rathī sūbhē ānuyantō manussindō dūmindañ tañ thapayī.
Pāchināna wiḡḡraḡa thānē thānawicakkhāyō pūtarāsañ pawattisi, saḡḡhaya janana sō.

of the nāgas: and for seven days innumerable offerings having been made by the nāga king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambukola, the universally beloved monarch Dēvanapiyatisso, having by his communications with Sūmano sāmanēro, ascertained the (approaching) advent (of the bo-branch); and from the first day of the month of "maggasiro," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurādhapura) to Jambukola, had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the thēro (Maḡindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Sammudāsanna-sāla." Under the auspices of the chief thēro, attended by the other thēros, as well as the imperial array of his kingdom, on that very day, the nobly formed mahārāja, chanting forth in his zeal and fervour, "this is the bo from the bo-tree (at which Buddha attained buddhahood)" rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lankā invested it with the kingdom of Lankā; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pāchina wihāro; and entertained the priesthood as well as the people, with their morning meal. There (at the spot visited at Buddha's

*Athēa diwasaṃ hatthi sangāhī kahulāni sē, dipappasāḍakā thēraṃ rājā upucchēhi tammunā.
 "Kadambyappigumbhāsin thūpaṃ karayan ti lehehbatiti" mahāthēro mahārājassa abhavi.
 Sādātunā tattha thūpaṃ thūpaṃtagarānēvachā khippaṃ rājā akārēsi nicchēva janaḥitirātō.
 Sanghamittā mahāthēri saṅgāgārādāḍḍānāi khippattā wiḍḍassa wasambhava tassa id.
 Ifuddhatthini sāmāssa bhikkhūnānā hīdyaḥa, bhikkhūnappāyān āgāṃ lehehhamānā wiḥakkhaṇḍ.
 Gantwā chetiyyagihantā pāmākarāḥaṃ suhāṇā dāḍḍānānā kappisi wiḍḍa lavalāmulā.
 Thēriyā wandaṇatthōyā rājā bhikkhūnappāyān gantwā tattha gataṃ sutwā, gantwā taṃ tattha wandiya.
 Sammōḍḍitwā tāyānaddhā tattha gūṇagāḥarānā tassaṃ natwā natwā adhippāyān adhippāyānā id.
 Samantā thūpaḥāssa ramunā bhikkhūnappāyān Dēwānāpīyatissō sē mahādāḍḍa alāḍḍi.
 Hatthālakāramipamāsi lātā bhikkhūnappāyān Hatthālakāwihārēti missatō dāḍḍi tēva sē.
 Sumittā Sanghamittā sē mahāthēri mahāmāli tamānāi wāṇā kappisi ramunā bhikkhūnappāyān.
 Ewā Lankā lōkahiṇā sasanawāḍḍhā sādāḍḍitō, samānā dūmānā lāḍḍipī ramunā Māhāwanasmin
 attā, dīghakālamānā abhūḍḍiyattōti.*

On a certain day, this elephant refused his food: the king enquired the cause thereof of the thero, the dispenser of happiness in the land. The chief thero, replying to the monarch, thus spoke: "(The elephant) is desirous that the thūpo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thūpo, enshrining a relic therein, and built an edifice over the thūpo.

The chief theri Sanghamittā, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thūpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the theri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The mahārāja Dēwānāpīyatissō, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thūpo a charming residence for the priestesses. This nunnery being constructed near the Hatthālaka hall, hence became known as the "Hatthālaka wihāro." The chief theri Sanghamittā, surnamed Sumittā, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has * stood for ages in the delightful Mahāmegā garden in Lankā, promoting the spiritual welfare of the inhabitants of Lankā, and the propagation of the true religion.

* In reference to the period at which the first portion of the Mahāwanso was composed, between A.D. 453 and 478.

Sajanappasiddhānāṁgathāya Kati Mahāwanā "buddhagamāna" ikunawātinā parichekkhē.

WISATIMO PARICHEHHEDO.

*Atthāraṁhi wassamhi Dhammasōkassa rājīnō Mahāmeghawanāramē mahābōdhi patitthahi.
Tatō dwādasamē wassē mahat tassa rājīnō piyā Asandhimittā sā matā Sambuddhamāyikā.
Tatō chatutthawassamhi Dhammasōkō mahipati tassarakkhaṇ mahēsin tē thapēsi wisamā sayā.
Tatōtu tatiyē wassē sabbārūpamānina "mayāpicha ayaṇ rājā mahābōdhiṇ mamāyuti,"
Iti kōdhamānā gantvā, attanō tattha kārikā mayākaṇṭakayogēna mahābōdhiṇaghatayī.
Tatō chatutthē wassamhi Dhammasōkō mahāyaso anichchotāwasampattō sattatissasamā imā.
Dewānanpiyatissōtu rājā dhammagunirato mahāwihāre nāwakkammaṇ tathā Chētiyapabbatī,
Thupārāmaṇa nāwakkammaṇ nittāpittvā yathā rakkhā, dipappasādasakā thērā pucchēhi pucchēhitakōwidaṇ
"Kārpāsāmaham, bhanti, wihāreṇa bahu idha : patitthapētun thūpēsu kahaṇ lachchhāmi dhdūyō."
"Sambuddhapattān pūretvā Sumanādhapā idha Chētiyapabbatī rājā thapitā atthi dhdūyō."
"Hatthikkandhā thapetvā tā dhdūyō idhā dhara ;" iti wuttō sathēreṇa tathā dhari dhdūyō.*

The nineteenth chapter in the Mahawanso, entitled "the arrival of the bo-tree," composed equally for the delight and affliction of righteous men.

CHAP. XX.

In the eighteenth year of the reign of Dhammasōko, the bo-tree was planted in the Mahāmegawanō pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asandhimittā, who had identified herself with the faith of Buddha, died. In the fourth year from (her demise), the rājā Dhammasōko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain creature, who thought only of the charms of her own person, saying, "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammasōko fulfilled the lot of mortality. These years collectively amount to thirty seven.

The monarch Dewānanpiyatisso, impelled by his ardor in the cause of religion, having completed his undertaking at the Mahāwihāro, also at the Thupārāmo, as well as at the Chētiyo mountain, in the most perfect manner;—thus enquired of the thēro, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: "Lord, I shall build many wihāros in this land : whence am I to obtain the relics to be deposited in the thūpas?" He was thus answered by the thēro: "O king, the relics brought hither by Sūmano, filling the refection dish of the supreme Buddha, and deposited at the Chētiyo mountain, are sufficient; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing wihāros at the distance of one yōjana

Wihāri kṇayitvāna thādetiyojanayhāni dhātuyo tatiha thūpiṇu nidhāpeti tathā vahanā.
Sambuddhahhuttapattanta rājā vatthugharā subhā jhapayitvāna, pūjāni nāna pūjāni sabhāda.
Panchasatthi varthi mahāthērassa zantiki pabbhājāni tatthānā "issarasamanakā" ahu.
Panchasatthi wessāthi mahāthērassasantiki, pabbhājā varitattānā tathā "wessagiri," ahu.
Yāya Mahāmahindino thērēna vassitā gubhāsapabbatā wihāreṇi sā "Mahindagubhā," ahu.
*Mahāwihāra*ṇa pathamaṇ; dutiye Chētiyowahayāṇ; Thūpārāmaṇtu tatiyaṇ thūpapubbangamaṇ subhāṇ;
Chatutthamaṇ Mahābōdhiṇi patittthāpanamēwacha; Thūpathāniya bhūtasā panchamaṇpuna sūdhakaṇ,
*Mahāchētiyathūpa*ṇaṇ, sūla thūpavachārāṇaṇ, Samāuddhagawādhātūssa patittthāpanamēwacha;
*Issarasama*ṇaṇ chhatthāṇ, Tissaṇdipintu suttamaṇ; utthamaṇ Pathamaṇ Thūpaṇ; aṇamaṇ Wessagiriwahayāṇ;
Upāsikawahayāṇ vammaṇ, tathā Hatthālakawahayāṇ bhikkhunipattayā bhikkhuni phāsūḍḍāyāṇ;
*Hatthālakā*ṇi bharitvā bhikkhuninaṇ upasāyā, gantvāna bhikkhusanghēna bhattaggāṇāṇa kāraṇa,
*Mahāpāli*ṇamakaṇ bhattarāḍḍā gharāṇ subhāṇ, sabbūpakarāṇuyuttaṇ sampannaṇ pavāharikaṇ.
Tathā bhikkhu sahasaṇṇaṇ pūjikkhāramuttamaṇ pavāraṇaṇa dānaucha aṇamaṇa kamēwacha.
*Nagadi*pi Jambukolawihāraṇaṇ tamhāpattāṇ, Tissaṇdipintuṇaṇ Pachindrāmaṇamēwacha.

from each other, at those places he enshrined the relics in thūpas, in due form; and depositing the refection dish of the supreme Buddha in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issarā) eminently pious persons, who had been ordained by the chief théro, sojourned, obtained the name of "Issarasamanako."

The place at which the five hundred (wessā) brāhmins, who had been ordained by the chief théro, sojourned, obtained the name of "Wessagiri."

Wherever were the rock cells, whether at the Chētiyo mountain or elsewhere, at which the théro Mahindo sojourned, those obtained the name of "Mahindagubhā."

In the following order (he executed these works); in the first place, the Mahāwihāro; secondly, the one called Chētiyo; thirdly, completing previously the splendid Thūpārāmo, the Thūpārāmo Wihāro; fourthly, the planting of the great bo; fifthly, the designation of the sites of (future) dāgobas, by (an inscription on) a stone pillar erected on the site of the Mahāthūpo (Ruanwelli), as well as (the identification) of the shrine of the "Giwatti" relic of the supreme Buddha (at Mahiyangano); sixthly, the Issarasamanā; seventhly, the Tissa tank; eighthly, the Patama Thūpo; ninthly, Wessagiri wihāro; lastly, the delightful Upāsikawihāro and the Hatthālaka wihāro; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthālako establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there; (he constructed) a superb and completely furnished refection hall, called the Mahapāli, provided also with an establishment of servants; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of "pawāraṇaṇ." (He erected also) a wihāro at the port of Jambukolā in Nagapido; likewise the Tissamabā wihāro, and the Pachina wihāro (both at Anurādhapura).

Iti itthi kammani Lañkājanahitattikā. Dēwānāpiyatisso sū lañkāso pañjapattāgand.
Paṭhamētiya wassanhi kaddesi gacchappiyo yāvajimantū nākadai puṇṇāzummānai dehiṇai.
Ayañ diṇe ahuphito mīṇito tamarāṇṇo; wassānīchattāṇṇa sū rājā rājjamāḍḍayi.
Tamachchaya tañ haññiṭṭhō Uttiyo itī wissutō rājaputtō aputtāntāñ rājjāñ kārēsi sādḍhukā.
Mahāmāhīnūthirōṭṭa Jīnaxānānamuttāmanā pariyaṭṭi paṭṭipattīnā paṭṭiriddhānā sādḍhulā.
Lañkāsiṇṇāhi diṇetwā Lañkāsiṇṇamāhāgāsi Lañkāya sū suttāḍḍappō katuḍ Lañkādhītā bahū.
Tawa Uttiyarājāna jayamāssamhi attāma. Chētiyapabbatē wassā suttānāssāṇa caṇṇasi.
Assayujamāssā sūṭṭapāṭṭhāma diṇe pariṇibbāyi, tūṭṭā diṇā tawāḍḍamāñ ahu.
Tā suttwā Uttiyo rājā sūṭṭamāssamāpṭṭō gāṇṭwā, thērānā wāḍḍitwā, kāḍḍitwā bahūdhā bahū.
Asittā gāḍḍatēḍḍā bahū sūwāntadēḍḍiya thērādhānākkhīyāpṭṭēd tañ dānā sādḍhupassitā,
Sowāṇṇatāgārāmaṭṭhāpṭṭēd alaṇkāṭṭi, kuṭāgārānā gahayitwā, kārēntō sādḍhukāḷḷikā.
Mahāḷācā janāghēna āgatina tātō tātō mahāḷācā bālāghēna kārēntō piṇḍāḍḍitthi.

Thus this ruler of Lañkā, Dēwānāpiyatisso, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Lañkā, executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, realized for himself manifold blessings.

This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.

At the demise of this king, his younger brother, known by the name of prince Uttiyo, righteously reigned over this monarchy, to which there was no filial successor.

The chief théro Mahindo, having propagated over Lañkā the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "pitakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Nawawidhalokuttaro dhammō;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Lañkā,—having performed manifold acts for the spiritual welfare of Lañkā; in the eighth year of the reign of Uttiyo, while observing his sixtieth "wassō" since his ordination, and on the eighth day of the bright moiety of the month "assayō," he attained "parinibbāna" at the Chētiyo mountain. From that circumstance that day obtained that name, (and was commemorated as the anniversary of the "thēraparinibbāna" day).

King Uttiyo hearing of this event, overpowered with grief, and irrepressible lamentation, repairing thither, and bowing down to the théro, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the théro in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this superb coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of people who were flocking in from all

*Alankatena maggetva bahudhālakatā purāṇaṁ dāyitvāna nagarī chāretvā rājasevithiṁ :
 Mahāvihāraṁ dāetvā ittha paṇḍambalākā, kuṭṭagāraṁ thapāpetvā suttāhaṁ sō mahipati,
 Toraṇadāhajāpuyyāhi gāndhāpuyyāghatīhīcha mihāraṇḍa samantācha manjītaṁ yōjanattayān,
 Ahū rājānubhāvēna dīpantu sakalanāpāna dāyitvāna dāyitvāna lathewālakatā aha,
 Nānapūjanā kārāyitvā suttāhaṁ sō mahipati puratthima dīdāhāgā thāraṇāmbattha mālākā,
 Kāretvā gāndhākitākaṁ mahādhūpāpādhākhīnaṁ karontō tattha suttāna kuṭṭagāraṁ manurumaṇ,
 Chitakamhi thapāpetvā sakāraṇaṁ antimaṁ aḍḍā, Chittiyā chittakāraṇa gāhāpetvāna dāyitvā,
 Upāgāhāhātānā gāhetvā Chittiyā pāhāpīcha sakāraṇaṁ mihāraṇḍa thūpā kārēti Chittiyā,
 Itthi dāhānākhīnaṁ katarādhānāhi tavaṇaṁ, wachchattā bahamānāna "Isibhūmangana" iti.
 Tatōppabhūti ariyānaṁ samantā yōjanantayā, variraṇa chāritvāna tamhi dāyitvā dāyitvā,
 Sanghamittā mahādhāri, mahādhāri, mahādhāri, lathewāna sāsanaṁ chāhetvā tathā lōkhitāna dāhān,
 Ekūna satti wāsaṇaṁ, Uttiyāsewa rājānaṁ wāsaṇaṁ, khīnā Hatthāhaka upasāyā,*

directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahāvihāro, this sovereign deposited it on the spot, which received the name of "Ambamalakō."

By the commands of the king, the viharo and the space for three yōjanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dēvos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamalakō of the thēros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thūpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the thēro on that spot, the king built a dāgoba there.

The monarch, taking the half of these relics, at the Chētiyo mountain, and at all the viharos, built dāgobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of "Isibhūmangana."—From that time, the corpse of every "rahat" priest (who died) within a distance of three yōjanas, being brought to that spot, is there consumed.

The chief thēri Sanghamittā, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthāhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyō, achieved "parinibbāna."

Wasaati, parinibbāyi. Rājā tassāpi kassāpi thērassawīya sattāhañ pūjākaḥ drumuttamañ. Sāhā alañātā Lankā thērassawīya ussicha. Kūḍāragatañ thērāhañ sattasāyachayā, Nikkhamitvā nagarā, Thūparāmapurattatā, Chittādalasamipamhi mahābōdhi pādassayā, Thēriyā suttaḥḍamhi, aṇṇakicchamaḥḍrayā: thūpācha tattha kārasi Uttiyō sō mahipati, Paṇḍapi tē mahāthērā thēritthādayōpīcha, tathānēka sḍhamāni lakkhañ kīḍassayōpīcha, Saṅghamittāpabbhūyā sḍwānchāḍamathēriyō kīḍassayā ḍhikkhassayō sḍhassāni hāḍuḍīcha, Bahussatā, mahāpaṇḍā, winayaditthīgāmañ, jōṭṭiyāna kālīna palyatā nīcchātḍasāñ. Dasasāḍāni sō rājā rājāḍkārasi Uttiyō. Ewañ anīcchātā tē sḍhāḍkamināsiñi. Tañ, tañ uttāhasāñ atthalañ nūḍḍiṇā, yō narō jāmantōpi, anīcchātāñ; bhāṇagatē nibbāḍattānēwacha sībbiṇō wiratāḍi vatiñ, nākurutipāyiki, pūḍḍīhīcha. Tassāñ sḍ uttāḍḍajalabatā jānampi, sammayhatiti.

Sujānappaddassawīgattāya kaṭṭi Mahāmañsi "Thēraparinibbāḍāñ" nama wīsatimō paricchhāḍo.

For her, in the same manner as for the théro, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the théro, the whole of Lankā was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the thēri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thūparāmō dāgoba, to the vicinity of the bo-tree near the Chētiyo hall; on the spot designated by the thēri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyō erected a thāpo there also.

The five principal thēros (who had accompanied Mahāḍo from Jambūdīpo), as well as those, of whom Arittō was the principal; and in like manner the thousands of sanctified priests (also natives of Lankā); and inclusive of Sanghamittā, the twelve thēris (who came from Jambūdīpo); and the many thousands of pious priestesses (natives of Lankā); all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "winaya" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiyō reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) "sansāra" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Mahāwansō entitled "the attainment of parinibbāṇā by the thēros" composed equally for the delight and affliction of righteous men.

EKAWISATIMO PARICHCHHEDO.

*Uttiyassa kaniṭṭhāto Mahāsiwo tadācchayā, datavassāni kārasi rajjāṃ sūjanasīwakā.
 Bhaddasālanhi so thāre pariditvā manōramāṃ kārasi purimāyānto wihāraṃ nagaraṅgaṇā.
 Mahāsiwo kaniṭṭhāto Sūratissa talacchayā, datavassāni kārasi rajjāṃ pūjanisū iddarō.
 Anappakāṃ puṇṇārāsiṃ sanchayānto manōramāṃ wihāre bahūke thānā kārapiṇi mahipati.
 Purimāya Hatthikkhandhāna, Gonnagirikamkwaṇa,
 Wānguttarē pahbatamki, Pāchinapabbataschayā, Raharākasmīṃ pahbatamhi tathā Kōlambakāḍḍakā.
 Arithhapādē Lanākā; purimāya Achchagallakā, Girinālapatākāṇḍāṇāṃ nagaraṃ uttarāyuta,
 Paṇḍarātānāmadāli wihāre puthamipati gaṇḍāya āpārānhi Lanākāpī tahiṇ tahiṇ.
 Purē rajjāna rajjēcha sūthiwasānānādhakāṇā kārasi samme dhammēna ratanattaya gārawo.
 Sūwānapindatisso nāmaṃ rājā purē aho, Sūratissōto nāmantu tassāḥ rajjapattiyā.
 Anurādhaputtā dūḍi damilā Sīna-Guttikā Sūratissamahipattā tāṃ gaṇetvā mahābhāḍi;
 Dūḍi soṇati wassāni rajjāṃ dhammēna kārāyā. Tē gaṇetvā Asēlōto Mutasiwo assa attajō,*

CHAP. XXI.

On his demise, Mahāsiwo, the patron of righteous men, the younger brother of Uttiyō, reigned ten years. This monarch, complying with (the directions of) the thero Bhaddasālho, constructed a wihāro in the eastern quarter of the city, which was itself beauteous as Anganā (the goddess of beauty).

On his demise, Sūratisso, the delighter in acts of piety, the younger brother of Mahāsiwo, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wihāros at many places, (viz.) to the eastward of the capital (near Dwāramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wihāro; (also wihāros) at the Wanguttaro mountain; at the mountain called Pāchino; and at the Rahérako mountain:—in like manner at Kōlambo, the Kālokō wihāro, and at the foot of the Arithho mountain, the Lanākā wihāro. (Still further) to the eastward of Anurādhapura, near Rahagallako (different however from the wihāro of the same name built by Dēwānanpiyatisso) the Achaggalako wihāro; to the north of the city, the Girinālapatākando wihāro. This ruler of the land, a sincere worshipper of the "ratanattaya" during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wihāros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Sūwānapindatisso. From the time of his accession to the sovereignty, he acquired the appellation of Sūratisso.

Two damilo (malabar) youths, powerful in their cavalry and navy, named Sēno and Guttiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asēlo son of Mutasiwo, and the ninth * of the (ten)

* The names of nine of these brothers are given in the commentary: Abhayo, Dēwānanpiyatisso, Uttiyō, Mahāsiwo, Mahānago, Matthahayo, Sūratisso, Kiranānako and Asēlo; omitting Uddhanchulabhayo, who is mentioned in the first chapter.

"Parahissā, mahārāja, Sattha nō nīwa icchhāti : thiṇṇā pākātikaṃ katvā ihamāpēhiti ;" ahu taṃ.
Te thapētū panchadana pāsānē patitā taṃ hāhāpanambhāṇā nā pancha dātva sō.
Ekā mahālikā wihi sātthū ātappēhiṇi, Dēwa nā ālā wassitvā, tassā wihiṇi pāmāyī.
Wihiṇi gahetvā gantvā sā ghaṇṭā taṃ sāmagghatīyī. Akkamaṇṇa sutvā, taṃ wissajjētva tamitthikā ;
"Rājā dhammāhi wārentō kālā wassān lābhī," itī ; tassā winichchavattāyā upavāsān nīpajjī sō.
Baliggāhi dēvaputtō raṇṇō tījēna oṭṭhāyo, gantvā chātummahārājāntikā taṃ nīvodayī.
Tī tamāddāya, gantvāna Sakkaṃ pāṇīvodayān. Satthō pājjuṇṇamūhaya kālāwāsān upādisī.
Baliggāhi dēvaputtō rājānō taṃ nīvodayī. Tuddappabhūti tamrājā diveddēwā nāwāwatha.
Rattindivānū suttāhaṇ vassī yāmanhimajjhime purāṇā hīvaṇ sabbattha iṇḍuḍḍā wettakānpi.
Agatigamanadōsa muttamattā na tē ananukataḥ uttīṭṭhiṇidhi pāpuyiddhī agatigamanadōsaṃ
suttadattīṭṭhiṇānānākaḥ aṭṭhamiddhimānussō buddhimānō jahiyyati.

Sujanapparādasaṃviggatthāyā : atī Mahāwāṇsā "pancharājakō" admaḥ Kāwītatimō parichehhiṭṭō.

A certain old woman had laid out some paddy to dry. The dēwa (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself : "While a king rules righteously the rain ought to fall at seasonable periods ;" in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar dēwa who accepted of his bālī offerings, moved with compassion, repairing to the four kings of dēwas (of the Chātummahārāja world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme dēwa) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar dēwa of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the day time ; it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were every where filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an "agati" course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Mahāwanso entitled "the five kings" composed equally for the delight and affliction of righteous men.

RAWIKATIMU PARICHCHIVEDO.

Elāraṇ ghaṭṭayitvāna rājāhu Duttāgāmini : tadatthān dipanattāya anupubba kathaṃ ayaṇ.
 Dēwānanpiyatisso rāṇo dutiya bhātuko uparājā Mahānāgo nāmaḍu khatunōpiyō.
 Rāṇo dīwi saputtāna bāḍarājāsikkāmini uparājawadhatthāya jātachittā nirantaraṇ ;
 Wāpi Tarachchhānaṃ uḍā kārāyentāna pāṭini ambaṇ wisina yōjetvā thapetvā amba matthakī.
 Tassā puttō saḍḍatvā uparājāna bālāḷḷā bhāḍhantā wīwariyēva taṇ ambaṇ kādīyā mari.
 Uparājā tatthēva xadārobalaṃdhanā rakkhituṇ aṭṭamattāna Rōhāḍḍhimukkhō ega.
 Yatthāḍḍya wihāraṃmā mahesi tassa gabbhīna puttān jantā. Sō tassa laddhānaṃ mahārāy.
 Tatō gantvā Rōhāna, sō issarō Rōhāṇē khilē mahābhogē Mahāgāmi rājjaṇ kārasi khattiyō.
 Kārasi sō Nāgamaḍwihāraṇ sahaṇāmaḍaṇ, Uḍḍhānaḍharakādīna wihāri kārāyī bahu.
 Yatthāḍḍatissō sō tuxaputtō tadachchayo, tatthēva rājjaṇ kārasi tassa puttōbhayo tatthā.
 Gōthābhayāntō Kākawannatissō wīwari, tadachchayē tatthā rājjaṇ sō akārasi khattiyō.
 Wihāradēwi nāmaḍi mūḷḷā tassa rājjaṇō soddhāna soddhāsampannā dīḷḷā Kalyāṇi rājjaṇ.

CHAP. XXII.

Duttāgāmini putting him (Elāro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Dēwānanpiyatisso, named Mahānāgo, had been appointed sub-king ; and he was much attached to his brother.

The consort (of Dēwānanpiyatisso) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachchhā tank, an ambo (fruit containing poison, which was placed the uppermost (in a jar) of ambo). Her infant son, who had accompanied the sub-king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Rōhāna division.

(In the flight), at the Yatthāla wihāro, his pregnant consort was delivered of a son ; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthālatisso). Proceeding from thence to Rōhāna, this illustrious prince ruled over the fertile and productive Rōhāna country, making Mahāgāmo his capital. He constructed a wihāro, bearing his own name, Mahānāgo, as well as Uḍḍhānāḍaro and many other wihāros.

On his demise, his son, the aforesaid Yatthālakatisso, ruled over the same country. In like manner his son Gōthābhayo succeeded him. Similarly on the demise of Gōthābhayo, his son, the monarch celebrated under the name of Kākawannatisso ruled there. The queen consort of that sovereign of eminent faith was Wihāradēwi, the equally pious daughter of the king of Kalyāni.

*Kalyāni rājina Tissa dāi Uttiyanāmakō, sō dēwi sañyōga janitakōdho tawa Kanitthakō,
 Bhittō tatō palāyitwā ayyautthiyanāmakō anūattha wariz sō dēso tēna tās nāmakō ahu.
 Datwā rahassalikkhañ, sō bhikkhūwēsaḍḍharañ narañ pāhisi dēwiya; gantwā rājadwārē thitōtu sō.
 Rājagihē arahatā bhunjamānē sabbāu anjāyamānō thērēna rāṇo gharamupāgami.
 Thērēna saddhiñ bhunjitwā raṇṇo sahāwiniḍḍamē pāḍesi bhūmīyañ likkhañ, pekkhamānāya dēwiya;
 Saddhēna tēna rājā tās niwattitwā, wiṭṭakayañ gatwāna likkhassasandhēna kudilho, thērēna dummāti.
 Thērēn tās purisañ tāṇcha mārāpetwāna kōdhasā samuddasmiñ khipāpeti. Kujjitwā tēna dēwatā,
 Samuddānōtharāpiṇa tās dēsañ sōtu bhūpatī attānō dhitarañ Sudhādēwināma surupīṇi,
 Likkhitwā "rājadhātā" sowanūkkhāyā, lahuñ nisiddāpiya tatthēna samuddasmiñ wicajjāyi.
 Okkantañ tās tatōdakkē Kākawannō mahipati, abhisthāyi tēndāi wihāropapadawhāyā.
 Tissamahāwihārawācha, tattha, Chittalapabbatañ, Gamitthawāla Kutālī wihāre ewanādike,
 Kāretwā suppasannēna manasā ratanattāyē, upatthāhi sadda saṅghaṇ pācchayethi chatubbhi sō.*

Tisso, the sovereign of Kalyāni, had a brother named Uttiyo, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiyo, from his grandfather (king of Anurādhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théro daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théro, on the king's leaving the apartment in attendance (on the théro), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théro; and in his fury putting both the théro and the messenger to death, cast their bodies into the sea. The dēwatas, to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the dēwatas of the ocean) quickly placing his own lovely daughter Sudhādēwi in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahāgāma) Kākawanno raised to the dignity of his queen consort, her who was thus cast on shore on his dominions. Hence (from the circumstance of her being cast on shore near a wihāro), her appellation of Wihāradēwi.

Having caused to be constructed the Tissamahā, as well as the Chittalapabbato, Gamitthawāla, Kutālī, and other wihāros, (the king) zealously devoted to the "ratanataya" constantly bestowed on the priesthood, the four sacerdotal requisites.

At that period there was a certain sāmanēro priest, a most holy character, and a

Kōtipabbatanāmanhi wihāre Sīhmanawā tadda ahu admañjērō udud puñjākārō sadda,
 Sukhēndrōhanatthāya Akāśechētiya yagāṇā thāpitaṁ tūlā sōpānā pāsāmayakolāhānā iddā.
 Adda pūṇiyadānaucha wuttuṁ māghasachāṇā, eadda silantakāyassa tassā daddha mahā ahu.
 Siwikaya tamdattācā bhikkhūwō hotawetthāwō Sīlāpassa pariwēna Tissārama upatthāhū.
 Sudda Wihāradēwīyā rājagēhē suvannakattā purabhuttā mahāttānā dāteṁ māghasāya vachātā.
 Pachchakāhātāngadhamānā dharmajānā wassanānācā gāhāyitvā gatārdamā sukkarantā yathārāhā.
 Tadda tathāwa hotvā aṇṇaṇṇatthērasā santikā, nānā dhammānā dāteṁ thērō tēnā iddamaṇṇawā.
 "Māhānāmpatti tamhā laddhāyā pūñjākāmmā, appamāḍḍhā kaddhā pūñjākāmmā iddāpi."
 Ewānēwuttu iddā aha: "Kiṁ nāmpatti ayaṁ iddā, yēnā nō dārokaṇṇatthi? wāghānāmpatti tēnā?"
 Chāḍḍhāyā mahāthērō puttāḍḍhamawikkhāya: "gāḍḍhamāstrān tāsā passā dāteṁ;" ārawā.
 Sā gantvā wānnamārapāṇā sāmānācārācā: "pattikā māmā puttattānā nāmpatti mahāttā nō."
 Nā icchekkatāti pāṇānā; tūḍattānā mahāttā sukhā pūpphāyānā kārayitvā paṇayācā samādhāyā.
 Ewampi nichchhamāwāssa atthāyupāyukāwā, nānābhāwā mātthānā māghā dāteṁ dāḍḍhā yachitā.

practises of manifold acts of charity, residing in the Kōtipabbata wihāro. For the purpose of facilitating the ascent to the Akāśechētiya wihāro (which was difficult of access) he placed in the (intervals of) three rocks, some steps. He constantly provided for his fraternity, the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (sāmānēro), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were rendering assistance (to the patient) removing him in a "siwika" to the Tissārama wihāro, were attending him in the Sīlāpassa pariwēna. The benevolent Wihāradēwī constantly sent from the well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said thērō in propounding the doctrines of the faith, thus addressed her: "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, "why? in what does this exalted prosperity consist? Up to this period we have no children, it follows therefore that it is the prosperity of barrenness." The chief thērō, master of the six branches of doctrinal knowledge, foreseeing the prosperity which would attend her son 'replied' "Queen, look (for the realization of thy wish) to the suffering sāmānēro." Repairing to the dying priest, she thus implored of him: "Become my son: it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings, this benefactress again renewed her petition. On him who was thus unrelenting and on the priesthood (generally) the queen fruitful in expedients, having bestowed medicines and clothing, again implored of him (the dying sāmānēro). He (at last) consented to become a member of the royal family.

Patthesi sō rājakulā sū tān thānā anikadāhā alankaritvā manditvā yāsamānāyikā pabbāsi.
Tatō chulō vimāyitrō gacchhamānāyā dēviyā tava kucchhānāhi nibbatti; taā jīvāyā nīvattī sū.
Rāṅgō taā idānā dātā, rāṅgā sakapūṇagā, sarirā kucchhānā dātā sāmānāyikā sū.
Tasmāyā parivēnē māsāntā mātānā mahābhānā pāṇattikā bhikkhūvāgghāna sū.
Tasānā dāhā sū, mahāpūṇāyā dēviyā. "usabhamānā madhugandhā katvā, urivā kēṣāyā mamekariṇā
pavina nīpānā, sayanā ubhā dādāmanā sāmānā bhikkhūvā dīnā sū."
Madhū bhūjatu kāmāsi. "Atha Elārojjinō gothānāmaggayōdhava sūchhānā sū dhomaṇā,
Tasānā sū thānā pātunchā aṇāyāsi. "Anurādhapūṇānā uppalā hettā sū,
Anituppalānānā mātā tappilānānā: taā dēvi rājīnā dā, Nemittā pucchāhi bhūpati,
Tā cutvā aṇā nīmittā "dēviputtō nighattā dāmi; kattekarajjā; sō sāmānā jētayissati."
"Ediṇā madhugandhā gā dāssāsi tava edīnā sampattī dāti rājā; "ghōṣāpāsi mahāpati,
Gothasamuddānānā madhupūṇānā nīpānā dāssāsi dēviyā dāhā sū rājā janapātī nārō.
Rājā dēviyā tahiā netvā, māḍapamhi sāmānānā yutticchhānā tāmānā; paribhoga māḍāyāsi.

She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sāmānēro expiring immediately afterwards, was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sāmānēro; and for the priesthood sanctified in mind, resident in that pariwēno, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First; that lying on her left side, on a magnificent bed, having for her head-pillow a honey comb, an "usabho" in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might bathe in the (water) in which the sword which struck off the head of the chief warrior of king Elāro was washed, standing on the head of that identical individual.

Thirdly; that she might wear unfaded uppala flowers, brought from the uppala marshes of Anurādhapūra.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: "The queen's son, destroying the dāmilas, and reducing the country under one sovereignty, will make the religion of the land shine forth again." The sovereign caused to be proclaimed by beat of drums:—"Whosoever will discover a honey comb of such a description; to him will the king give a proportionate reward." A native of that district seeing a canoe which was turned up on the beach near the waves, filled with honey, reported the same to the king. The rājā conducted the queen thither; and in a commodious building erected there, she had the means of partaking of the honey comb according to her longing.

Itarē dōhē tawā samyadditwā mahāpati Wēlusumanañmantawā yōthakā tatthanāy'jāyī.
Sōnurādhapurāṇ gawēd rājā moggalwēdānā gopakānā uā maddā, tawā hichchānha sabbadā.
Tawā wixatthataṇṇatwā pāḍānā uppalānānā Kudambawadiyātirē thapāpetwā amāyitō.
Assaṇ netwā tamōrupāḥa, gaphitwā uppalānānā, nibbāyitwā attānāṇ āwawēgānā paṭṭhāwī.
Sutwā rājā gahitwā tā mahāyodhanāy'jāyī, dutiyasammataṇṇā amāṇ arayihā sōmūdhāwī tāṇ.
Sō gumbānissitō assaṇ pithāgēwā-nissitāyā, antassa pūthitō tawā abbāyihāwā paṇḍrayī.
Assawēgānā yantawā sissā chhijjī; ubhō bhayā, itanēdhāyā, sayā sō Mahāgāmanupāgāwī.
Dohāḷī tīcha sā ilwē parihāsujiyā yathāruccā; rājā yodhānā salādhāṇā kārāpētā yathāruccā.
Sā ilwē samayā dhawāṇā jāyāyī pattaṇṇattamāṇ, mahārājakulē tasmāṇ dānūlōcha mahānā.
Tassā purāṇābhāwānā tadāhāwā upāgāwā, ānādratanānāpūyāṇā rattaṇḍawā talā tatō, tassāwā purāṇattāṇā
Chhadantaṇṇatō havi, hatthichchāpāṇā dhāritwā thāpetwāḍḍhāpāṇāwī.
Tāṇ tittāmaratirāwāḷī ilwāṇ gumbāntarē thitāṇ Kaṇḍulāḍḍawā bilisikā rājāṇā dehiḷḷhī tawāḷī.
Pisēnāchāwīyī rājā tamāṇḍapiyā pōṇayī, Kaṇḍulā ilī bāyitthā dīthattā Kaṇḍulānā sō.

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Wēlusumano. He, repairing to Anurādhapura, formed an intimacy with the groom of the king (Elāro's) charger (named Sammato); and constantly assisted him in his work. Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some uppala flowers and a sword on the bank of the Kadambo river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the uppala flowers and the sword, and proclaiming, who he was, darted off at the full speed of the horse.

The king (Elāro), hearing of this event, dispatched his warrior (Nandisarathā) to seize him, mounted on the next best charger (Sirigutto). That warrior chased (the fugitive). (Wēlasāmo) stationed himself in ambuscade in a forest (called the nigrodho forest in the Rohana division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers, on the same evening, he entered Mahagāmo; and the queen, according to her desire, gratified her longing. The king conferred favors on the warrior proportionate to his great services.

This queen, in due course, gave birth to a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived in different (parts of the island). By the same good fortune, a state elephant of the "Chhadanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kandulo, finding this (young elephant) in a marsh near the harbour, reported it to the king. The rāja sending elephant keepers and having it brought, reared it. From its having been discovered by the fisherman Kandulo, it was named

Wingōya bhāsi tatthantī uḥhō rājakumārā pāyāsantā abhūjīa tatthachittā mataññeiga.
Daṇa dādaṇa wassīa tīsa wimaṇṇanattikā tathīva bhikkhū bhūjeto tēsaṃ uḍḍha bhōjanā.
Gāhāyitwā taddhakkāsa thapāpetwā todantikā, tibhāgaṃ kārāyitwāna, idamāha mahipati.
'Kulāsiwatānaṃ nō, tātā, bhikkhūnaṃ wimalakāmagāṃ nahesaṃmāti' chīntetwā bhāgaṃ bhūjathā manticka.
'Deḥ bhātorī magāṃ nīchehaṃ aṇṇamaṇṇamaḍḍhaḥā bhawissimāti' chīntetwā bhāgaṃ bhūjatha manticka.
Amataññeiga bhūjīnaṃ tē dāyā bhāgā nābhōpicha. 'Nāyujjissāma damilā' itī bhūjātamaṃ itī.
Evāṃ wuttīsa Tisso sō pāṇā bhīpi bhōjanā. Gāmagi bhuttapiḍāntu bhīpitwā sayanaṃ gatā,
Saṅkuchitwā hatthapādaṃ nīpajji sayantī sayā. Dāyā gantwā tōsayanti, 'Gāmagi nēḍābhawī,
'Paḍḍitāngō, sayanti. Kīṇ; asīsi sukkaṃ, suta?' 'Gāgā pādāmi dimā: itō goṭṭamāhō dāhi:'
'Kathaṃ paḍḍitāṅgāya nīpajjāntī?' abhāwī. Suttāna tassādhīppāyāṃ tūhi dā mahipati.
Sō kamādhīwāḍḍhento aha vāṇasaṃvikkō puṇṇawā yāwā dhitimā tījō balaparakkaṇā,
Chalāchalāyaṃ gatiyāmi pāṇīnaṃ upenti puṇṇīna, yathā ruchiṃ gatiṃ itī mantwā salataṃmahādeḥ
bhawīyya puṇṇapachayāmi buddhiṃ.

Sujanapyaḥṣṭāṣṭamēgatthāya katā Mahāwanso 'Gāmini Jundrapasūtī' ndāyā bhawissimā parichchāidā.

digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar déwatās of our dynasty. Again vowing 'we two brothers will ever live in amity without becoming hostile, eat this portion.' Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) "eat this vowing 'we will never make war with the damilos.'" On being called upon to make this vow, Tisso flung the portion from him with his hand. Gāmini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess-mother following Gāmini, and caressing him, inquired, "My boy, why not stretch thyself on thy bed, and lie down comfortably?" "Confined (replied he) by the damilos beyond the river (Mahāwelliganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailties of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Mahāwanso, entitled "origin of Gāmini" composed equally for the delight and affliction of righteous men.

TEWISATIMO PARICCHHEDO.

*Hallakkhavarūpīhi tījō, jāvagunīhicha aggō ahu māhākāyō xōcha Kandulavandrayō.
Nandimittō, Sūranimittō, Mahāsōnō, Gōtthaimbarō, Thērayuttābhayō, Bharanō, Wēlūsumanō tatā iweacha,
Khanjadēwō, Pussadēwō, Labhiyawasabbhōpicha; itī dāsamahā yōdhā tassathāsu māhābala.
Ahu Elārarājaśa Mittouāma chamūpati. Tassa Kummantagāmmā, pāchinañhandharāyā,
Chittapabbatasāmantā, ahu bhajiniyāsutō kōsahitawattugunīhō; mātulāssēwa nāmāhō.
Dhāramhī parisampantā daharāntā kumārānā abajjhanandiyā kaṭiyā nisadamhī abanīhisun.
Nisadān kaḍḍhatō tassa bhūmiyā pariyappatō nimmāra tikkamīnandī, a jījjatī yatō tath.
Nandimittotī gāyittā dāsa nāgabālō ahu. Wāḍḍhō naggara māgama sō apattāhī mātulan.
Thūpādīsu asakkārān karontī damilē tula, ūruñ ākkamma pālīna katthēna itorantū sō,
Gahetwā sampādāletwā, bahiñ thīpati. Thānuwā āwā antarūhipeatī tēna kīlittān kōlībarān.
Damīlanā bhuyā dīnā rañṇō ārochayīn; "tañ sayōthdaganhathēgāntī," wuttā; kātūn nāsakāhitūn.
Chintēnī Nandimittō sō "ewampi karatō mama, janakkhayō kīwalamhī; wāthī idānūjānān."*

CHAP. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gāmini) had also ten powerful warriors, viz.: Nandimitto, Sūranimilo, Mahāsōno, Gōtthaimbaro, Thēraputtābhayo, Bharano, Wēlūsumano, as also Khanjadēwo, Pussadēwo and Labhiya-wasabbhō.

King Elāro had a minister named Mitto. In his native village Kummantagāmo, situated in a division to the south east, near the Chitto mountain, lived his sister's son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damilo being detected in offering any indignity to the dagobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The dēwas rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos; and on being answered, "Seize him with the aid of the warriors;" they were not able to enforce that order. This Nandimitto then thus meditated: "From my present proceedings there is only a diminution of the people. There is

"Rôhant khattiya santi, puttand ratanattaya; tatthakatawâ rājastwā ganhitwâ damile khalī,
 "Rajjān dutwā khantiyānān jōtāyemā buddhasānanā." Iti gantwā Gāmanissa tūh kumhassā adwayi.
 Mātuyā nantagītā = makkharantānā kārāyi. Sakkaṭo Nandimittō so yodhō wāsi tadantiki.
 Kākawannattissarājā wārētūā damilē suda, Mahāgangāyatitthēan rakkhān sabbān kārāyi.
 Ahu Dighābhayō nāma rājjōjjābhariyā suto, Kachchhakatitthiya gangāya tēn rakkhamaṭṭarāyi.
 Sō rakkhāraṇatthiyo amantā yōjananchayā mahākulamhā ekikaṇ puttān adūpayi tahiā.
 Kōṭṭhivāḷajanapadē gāmakhayāakawitthikē tattaputtō kulapati saṅgho nāmdāi issarō.
 Tassāpi dūtān pāhisi rājaputtō sutatthikō tattamō Nimilōnāma dasahatthi balō suto,
 Tassa akammāletta khīyāntāchhapī bhātārō rōchayā: tassagamānā natumātā pītā pana.
 Kuṇṇhitwā sabbhātūnān pāṭoytwa tiyōjanān, gantwā suriyuggantiyōwā rājaputtān apassi teā.
 Sō teā wimanāsanatthāya dūre kicchēki wiyōjāyi: "Chētiyapabbatā sannē Dhedramāṇḍalagāmaki.
 "Brāhmaṇo Kuṇṇulō nāma wījjatē mē sahāyāḷō, samuddapāra bhayādāni tassa wījjanti santikē;
 "Gantwā tū tēn dinnāni bhayāḷakāni iddhāra:" itiwatwāna bhōjētūā lekhaṇatwā wījjāyi.

no revival of the glory of our religion. In Rôhana there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddha." With this view he repaired to the court of Gāmini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince's) court.

The monarch Kākawannatisso for the purpose of keeping the damilos in check, established guards at all the ferries of the principal river. This king had a son named Dighābhayo by another wife (than Wihāradēwi); by him the passage of the Kachchhāka ferry was guarded. In order that he might protect the country within a circumference of two yōjanas, he called out, to attend that duty, a man from each family.

In the village Khandawitthiko, in the Kōtiwāla division, there was an eminent caravan chief named Sangho; his seventh son Nimilo had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three yōjanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant journies. "In the village Dwāramandalo, near the Chētiyo mountain (said he) my friend, the brāhman named Kandalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.

Tatō namayōjanamhi Anurādhāpurāṇ idam pubbaṅkhiyāgentvāna sō tassabrāhmaṇa maṇḍasa;
 "Wapiyaṇ, tāta, nahatvā thiti:" dha brāhmaṇo. Idhadagata pubbaṭṭa nahātvā Tissavāpiyaṇ,
 Mahābodhinecha pūjītvā; Thūpa-rāma-cha chitīyaṇ, angarāmpawisitvāna passitvā sakalan purāṇ,
 Apasāgandhamādāya, uttaraddhārātō tatō silkhamaṇṇapalāchettanhi gūṇhitvā uppalla-cha,
 Upāgami brāhmaṇaṇ taṇ. Puṭṭhō tīnāha sō; gati sūtiā sō brāhmaṇo tassa pubbāgamamiddhāgamaṇ,
 Wimhito chintayī: "twaṇ purisajjīyo ayaṇ; sacchekkhāntyaṇ Elāro imāhatthi karissati."
 "Tasmāyaṇ damilā samāsi udeṭṭvā nīwa arahati; rājaputtassa pītunā santikā sedumarahati."
 Swamīnaṇ likhītvāna lekhaṇ tassa samappayī, punnawaddhāvatthāni pannaḍāri bahūni,
 Datvā taṇ bhajagītvācha, piṭṭi saḍḍantikaṇ. Sō wuddhamānacheḍḍay dyaṇ gantvā rājasaṇṭikaṇ;
 Lekhaṇa-cha pannaḍārecha rājaputtassa appayī. Puṭṭhō dha "sahasāsa paṇḍittha imanti" sō.
 Imaṇ karīva tassagā rājaputtassa sūwatā. Sō taṇ dāsaṇṭikaṇa paṇḍāpēsi dāraṇ.
 "Tassa kēsaṇ likhāpetvā, gangāyēwa nahāpīya, punnawaddhāvatthayogaṇ, gandhamānācha sūndaraṇ,"
 Simā dukūlappīna weṭṭayitvā; upāyayaṇ, "Attaṇaparihāreṇa bhattaṇ tassa uḍḍapayī.
 Attaṇo dāsaṇṭikaṇa agghanaṇ sayanaṇsūbhāṇ, sayanaṇṭhaṇ, uḍḍapēsi tassayōdhaṇa bhattiyō.

Reaching this capital Anurādhapura in the forenoon, being a distance of nine yōjanas from the (Kachchhāka)-ferry, he met that brāhmaṇ. The brāhmaṇ observed: "My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thūpa-rāma dagoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that brāhmaṇ. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brāhmaṇ astonished, having listened to his statements, thus thought: "This is a supernaturally gifted man. Most assuredly if Elāro knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gāmini)." Embodying all this in a letter (the brāhmaṇ) gave it to him; committing also to his charge some "punnawaddana" cloths, and many other presents; and having fed him, dispatched him to his prince (Gāmini). This (Nimilo) reaching the prince's court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, "Reward him with a thousand pieces." The prince's other courtiers (from jealousy) irritated him (by derision). He (Gāmini) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers): "Let them re-conduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the 'punnawaddana' cloths, in beautiful fragrant flowers, and in a rich silk turban." (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

Gantewā bhātārō tassa diwā kammantamabbhutañ, tassa kammañ Kittayantā, dganjīna tadantikañ.
 Padupādāya sō dsi Gōtaimbarandmakō; tathēwa rājā pāhēsi tampi Odmanisantiān.
 Kōtipabbatasamantā Kattigamamhi isurō Rōhanōnāma gahapati jātañ puttāsamattānō.
 Samānanāmakārēsi Gōtakābhayarājino dārakō; sō hāl dsi dasadoddasa massikō.
 Asakkunēyyē pāsānē uchehdutū chatupanchahī, kilamānō khipi tadā sō kilāgulaēwiya.
 Tassa sōlasawassama pitā gadamakārayi, aṭṭhatīsaggulāwattāñ, sōlasahattā dighakāñ,
 Tālānañ ndlikērdānāñ khañdhē dhachcha tūya sō; tē pātayitwā: tinnēwa yōdhō sō pākātō ahu.
 Tathēwa rājā pāhēsi tamhi Gāmanisantiē upattākō Mahāsumbathērassāsi pitāpāna.
 Sō Mahāsumbathērassa dhammāñ sutwā kufumbikō, sotāpattiphalañ pattō wihārē Kōtapabbatē.
 Sōtasanjātassāwēgō ārōchetwāna rājino, datwā kufumbamuputtassa pubbajī thērassantikē.
 Bhāwanāñ anuyunjitwā arahattamapāpūpi: puttō tēnassa paṇḍasi Thērāputtāha sō itī.
 Kappakandaragāmanhi kumārassa sutō ahu Bhāranyōnāma sō; hāl dsi dasadoddasa massikō,
 Dārakāhi wanañ gantwā anubandhitwā sāsē bahū, pādāna paharitwāna dwōkhaṇḍāñ, bhūmīyāñ khipi.
 Gāmikāhi wanañ gantwā sōlasawassikō pana, tathēwa pātēsi lahuñ migagōkaṇṇasūhārē.

circumstance he acquired the name of Gōtaimbaro. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kōti mountain, at the village Kattigāmo, there lived a wealthy landed proprietor, named Rōhano. The son of king Gōtakābhayo conferred on his (Rōhano's) son the same name (Abhayo). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground: from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gāmini. His (Abhayo's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of buddhism preached by the théro Mahasumbo, at the wiharo of the Kōti mountain, attained the sanctification of "sotāpatti." Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of "arahat." From this circumstance his son was known by the name of "Thērāputtābhayo."

A certain chief of the village Kappakandaro had a son named Bhārano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers revisited this wilderness: he in the same manner

*Bharagā rō mahāyodha tēnwa pakāṭo eka; tathēwa rāja wāssī tampi Gāmagāntikā.
Giriṇḍā janapadā Kuṭimbitṭiggaṇḍamaṭṭi kuṭimbiṭṭiṭṭaṭṭhānāmo ekaṭṭi tattha sammālo.
Wāḷajanapadā tassa Sumaṇḍo Giriḷhōjako sahayaṇa uttō jātō paṇṇakā druparassaro.
Gaṇṭhā uḷḷo saṇṇā nāman, dāraṭṭaṇṇa akāraya; taṇṇa puttān aṭṭaṇṇo gēhī wāssī Giriḷhōjako.
Tassā sīndhavo, purisaṇṇa sīndhārōhitaṇṇa adā diwāṭa Wēlusuṇṇa; "ayaṇṇa ārahāṭṭo mame
Anurūpōti;" "ehintetwā pakāṭṭhā haṭṭaṇṇa eka. Taṇṇa gaṇṭhā bhōjako "ayaṇṇa drahṭṭi;" "tamāha eka.
Sō ayaṇṇa drahṭṭwā, taṇṇa zighān drahṭṭoyi maṇḍalā. Maṇḍalā sakālā assā ekaḍḍaḷḷo adassi eka.
Nisīdi dhāwāṭo ayaṇṇa assaḍḍaraṭṭaṇṇa piṭṭhiyaṇṇa mōchitipi uttarā dandhṭitipi andāro.
Taṇṇa diwā parissā sabbā akkuttān saṇṇawattāyī, Datwā dāsa saṇṇadā tassa eka Giriḷhōjako.
Rājānuchchawikōyanti haṭṭho raṇṇo adassi taṇṇa, rāja taṇṇa Wēlusuṇṇaṇṇa aṭṭaṇṇoyiṇṇa antiki kareṭṭeṇ
tassa ekaḍḍaṇṇa wāssī luhumāyān.
Nokulanaggaraṇṇa Kanythāyāṇḍāni Mahindadānīkī Abhayaṇṇaṭṭimā puttō diwā ekaṇṇa thāwā.
Isakaṇṇaṇṇa Khanjantā Khanjadāwōtī taṇṇa wīdu, mīgamaṇṇa gāmaṇṇaṭṭi sahagantwāna eka tadā.*

expeditiously brought down the gókannaka elk and wild hogs. From this exploit, this hero became celebrated. Him also, in the same manner, the king established in the service of prince Gāmini.

In the district called Giri, in the village Kutimbīngano, there lived a wealthy chief named Wasabho. He had (two) attached friends, a native of the Wēlu division, and one Sūmano of (Mahāgāma) in the Giri division. At the birth of his (Wasabho's) son, both these persons, preceded by presents, visited him, and gave their own name (Wēlusūmano) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the "sindhawo" breed, which no man could mount. This (animal) on seeing Wēlusūmano, thinking, "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit, gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said Wēlusūmano in his personal service, conferring on him many honors and other favors.

In the Mahindadānīko division, in the village Kannikāya, near the city Nakula, the youngest son of one Abhayo, named Dēwo, was endowed with great bodily strength. Being (khanjanta) deformed in his foot, he became known by the name of Khanjadēwo. At that period, this individual going out with the villagers elk-hunting, and chasing the cattle which came to him, scared them by his dreadful shouts. This person would

*Mahisā anuṇḍakhitvā, mahantē upphittupphitē : hatthina padigayhitevā bhamehevā sīsamatthakē,
 Atumha bhūmiā churupetvā tēsaṃ aṭṭhāni mūḍavō : taṃ pawattīā sunṭheva Khanjadēvaṃ mahipati,
 wāṭṭi aharāpetvā Gāmanissēva santikē.
 Chittalapabbatāsaṇṇē gāmi Gavatāṇḍamkē Uppalassa sutō āsi Pussadēwōti nāmakō.
 Gantvāsaṇṇa kumārēhi wihāraṃ sō kumārāḥ bodhiyaṃ piṇṇaṃ saṅghaṃ ādāyudhami thāmaṇḍ.
 Aṇṇapāṇasadditvāṇa sadulō tassa mahā akā : ummāḍaviya dāṇṇē tē bhītā sabōṭṭi dāraḥ ;
 Tēna sō āsi Ummādapussadēwōti piṇṇatō : dhanussippuṇa abhāsi tassa wāṇṇagatā pītā.
 Sāḍḍēwēdhi, wissjēwēdhi, wāḷwēdhiḥ sō ahu, wāḷwēdhiḥ sō ahu, wāḷwēdhiḥ sō ahu, wāḷwēdhiḥ sō ahu, wāḷwēdhiḥ sō ahu,
 Aṇṇadumḍaramayaṇa aṭṭhasōḷasa angulaṇ, tathā ayo lōhamayaṇa paddhaṇ dwechaturangulaṇ ;
 Nibbēdhiyaṇi kaṇḍēna kaṇḍō tēna wisajjito, thale aṭṭhasaṇṇa yāti jalētu usabaṇa pana.
 Taṃ sunṭevā mahārājā pawattīā pitusāntikā : tanpīḍāṇapayitvāna Gāmanissēva aṇḍayī.
 Tūlādhārapabbatāsaṇṇē wihārē Wāpīgāmaḥ Mattakutumbikō puttō ahu Wāṇṇabhaṇḍanāḥ.
 Taṃ sujātasavirattā Labhiyavasaṇṇaṇ widdē : sō wissawassuddhāsaṇṇi mahākāya bālō ahu.*

also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadēwo, and established him in the service of Gāmini.

Near the wihāro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadēwo. This valiant youth repairing to that wihāro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummāda) stupefaction. From this exploit, he acquired the name of Ummāda-pussadēwo, and his father taught him the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object); a "lightning archer," (who shot as quick as lightning); a "sand archer," who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick; through an Asōko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabhos, and through water one usabho. The maharāja hearing of this dexterity, sending for him from his father's house, established him in the service of Gāmini.

Near the Tūlādhārō wihāro, in the village Wapigāmo, lived one Wasabho the son of Mattakutumbikō. As he was endowed with great personal beauty, he acquired the appellation Labhiya Wasabho. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder

*Aldya xó katipayé purisayéwa arabhi khettatthiko, mahāwāpīn karontó tañ mahābala,
 Dacchi dūwādasāhi purisāhi wāhitaśhē narēhiyā, wāhantó pañsupiññē sō lahuñ wāpīsamāpāyā.
 Tēna sō pākajō dā. Tampi dūya bhūmipō datwā tañ tassarakkārañ Gāmanissa adāsi tañ.
 "Wasabhanōdakawāro" tañ khettān pākajān ahu : iwañ Labhiyawasabhō wast Gāmanisāntikā.
 Mahāyodhānametērañ dāranānampi mahipati puttāna sakkārasamañ sakkārañ kārayi taddā.
 Amantetwā yōdhi tē dāsupācha dūmampi, "yōdhi dāwadāyikēkō, cātthādi" uddhari.
 Tē tathēcāyayā yōdhi : punarā mahipati tassa yōdhasatassāpi tathēwa pariyeṭṭuñ.
 Tathā tē pānayañ yōdhi : tassapāha mahipati pāna yōdhasakassāsa tathēwa pariyeṭṭuñ.
 Tathā tē pānayañ yōdhi : sabbāsampiññitā tē ekādasa sabhānā yōdhi sata athūlāsa.
 Sabbā tē laddhasakkārañ bhūmipālāna sabbā dā Gāmanirōjaputtāna tañ wāraṇa paricāriya.
 Iti sucharitañjātamābhūtañ suniyā warō mātīnā sakkatattikō akusalapathatō parāmuṭṭhā
 kusalapathābhīramiya sabbaddā.*

Sujanappasādasānweigatthāya katē Mahāwansō "Yōdhalōśhō" ndma tēwisatimo paricchhēdō.

assembling a few laborers, undertook the formation of the tank (near the Tulādhāro wihāro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gāmini. The field (irrigated by this tank) became celebrated under the name of "Odakawāro of Wasabho." Thus Labhiya Wasabho was established in the service of Gāmini.

At that period the sovereign (Kakawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Mahāwanso, entitled, the "embodying of the warriors," composed equally for the delight and affliction of righteous men.

CHATTWISATINO PARICHCHINHO.

*Hatthassa dhanukammassa Tusakākatupiddanā sō Gāmanī rōjantō Mahāgāmī wasi taḍḍa ;
Rōja rōjantaṃ Tisara Dighawāpihi waddayi, drakkhitva janapadaṃ sampannabala-medhannaṃ,
Kumaro Gāmani Kālē sampassanto balaṃ sakaṃ, " yujjhissāṃ damūtihi ? " pituraṅgo kadhāpayi.
Rājā taṃ anurūkhunto : " orapaṇṇaṃ alaṃ iti," vadevī sāreva tatīyaṃ sō tathewa kadhāpayi.
" Pita me purisaṃ hoṇṭo nīwa wakkhati tintilaṃ pilunihatuṭi ? " pisiṃ itthalanaṃ aramassa sō.
Rājāha tassā kujjhittvā : " koridha kimaṇṇaṃ haliṃ ; tāyamaṃ bandhayimāmi, naṇṇakkarakkhiyohi," sō.
Palāyitvāna Malayāṃ kujjhittvā pituno agā Duṭṭhattādādhayeva pitari ahū taṃ Duṭṭhagāmaṇi
Rājidha drakkhitvā Mahānuggalacchētiyaṃ, māghaṃ sannipātaya bhūpati. * * * * **

Duddavettha sahasraṇi bhikkhu Chittalapabbata ; tatō tatō duddavettha sahasraṇi tamāgamuṇṇa.
Katvina Chittiyamuḥaṇ rājā sanghasa sammukha ; sabbe yodhā sandhetvā kāreṇi sapathaṃ tadā.
" Puttaṇaṃ kalahuttāhānoṃ sagachchhissamo sō ; iti akāso sapathaṃ sabbe ; yuddhaṃ tinavāgamuṇṇa.
Chaturasīhi wihaṛe sō kārapitvā mahipati ; tattalāniwa wassāni phatvā maraṇi taṇhi tadā.

CHAP. XXIV.

This prince Gāmini, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahagāmo; and the king had stationed his (second) son Tisso, with a powerful and efficient force, at Dighawāpi, for the protection of his dominions (against the invasions of the dāmilos).

After a certain period had elapsed, prince Gāmini, having held a review of his army, proposed to his royal father, "Let me wage war with the damilos." The king only looking to his (son's) personal safety, interdicted (the enterprise); replying, "Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinkot, with this message: "It being said my father is not a man, let him therefore decorate himself with an ornament of this description." The monarch enraged with him, thus spoke (to his courtiers): "Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kóttā in) the Malayá district. From this circumstance of his having become ("dutta") inimical to his father, he acquired from that day the appellation, "Dutthagāmini."

Thereafter the king commenced the construction of the Mahanuggalo chétiyo. The ruler assembled the priesthood * * * * * twelve thousand priests from the Chittalo mountain; and from other places twelve thousand assembled there. When the great Chétiyo wiháro was completed, assembling all the warriors in the presence of the priesthood, the king made them take an oath. They thus swore: "We will not repair to the scene of conflict between thy sons." From this circumstance they (the princes) did not engage in that war.

The monarch (Kakawannatisso) having caused sixty four wihāros to be constructed, and survived as many years, then demised. The queen placing the corpse of the king

*Rañhe wirirā gāhetwā jantayāntwā rājini, netiwā Tissamahārāman tān saṅghassa nīcedayi.
Sutwā Tissā'andro nari gantwā Dighawāpito, wirirakiribhūn karetwā sakkarācchān pīṇaṇ sugaṇ.
Māturān Kappalān hatthiā ādiyitwā mahabbālā, bhātūbhaya Dighawāpīn agandā tahaṇ tato.
Tān parattān niwēditwā Dutthagāmaṇi santikān, lehaṇ katwā selanijjīwā mahā machchā sandāgā.
Sā Guttahālā ugantwā, tatthakāreṇi mīrjīya, Mahāyāmanupagantwā sugaṇ rājchhīsiṇhaya.
Mātutthān Kappulattāncha bhātulīhaṇ mīrjīya; uladdhaya tatiyaṇ yuddhaya tam upāgami.
Ahā dānān mahāyuddhān Chulānganiyupitthiya; tattha nēkambhānāni patiāsa rājina nara.
Rājācha Tissamachchācha, wālawācha Dighathūlīkā, tagāyēwa pādāyātān kumāro anubandhī tē.
Ubbinnamantārā bhikkhū mēpāyāsa mahādharaṇ, tān dīwā "bhikkhusāgghassa jammaṇ," itī niwattī sē.
Kappakandaraudijjīyā Jāwamālittitthandagā rājā Tissamachchān tē; "chātājhattā margaṇ" itī
Suwaṇṇasārakkā bhittabhattān aṭṭhāri tassa; sō saṅghassa datuwā bhāṇanta; karetwā chātābhāgikaṇ;
"Ghosikā kīlāmicchā dū" Tissā dāmaghāyā. Sugāwā dībhāṇitāsa rāga sikkhīya dāyako,
Thērō Piyaṅgudipattikā; thērān tattha nigājasi tīsa Kutumbikāntun; sō tattha nabharāgamā.*

on a low horse, and removing it to the Tissamahā wihāro, introduced herself to the priesthood. Prince Tisso hearing of this event, hastening thither from Dighawāpī, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissawihāro) to Dighawāpī.

In order that this event might be made known at the court of Dutthagāmini, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahālo, and having dispatched emissaries thither, repairing thence himself to Mahagāmo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kandulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Chulānganiyapittiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Dighathūlīkā all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jāwamālī ferry of the Kappukandora river, addressing himself to his minister Tisso, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tisso accordingly set forth the call. The thērō (Gótamo) resident in the isle of Piyaṅgo, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a thērō named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither.

Tassa Tissahard pattañ dāya, dāi rājān saṅghaṃ bhāgān samudhāgān rājā patti lhipāpayi.
 Samahhāgān lhipi Tissōcha; samahhāgān malawāpīcha na ivchhātī tassā bhāgācha, Tissō pattamhi pakkhipi
 Bhuttassa puggapattān tañ aḍḍhāraṇa bhūpati; aḍḍhāraṇa sō gantvā nabbhāḍa lāhā.
 Bhikkhūnañ bhūjānānañ dātvā dlopaḍḍhāgān panchavātānañ sō thērō luddhāhita tadantikā;
 Bhāgābhūpattān pūretvā dāḍḍi bhūpi rājānā gatañ dīva, gahetvā tañ Tissō bhūjānā bhūpati
 Bhūjānānañ saṅghāpā, malawānānañ abhūjā; samudhānānañ bhūjānānañ dātvā, rājā pattañ mātāpāyā.
 Gantvāna sō Mahāgāmañ samudāyaṇaḍḍi; pūna saṅghānānañ yuddhāya gantvā piṇḍi mātāpāyā
 Rājā malawānānañ; Tissō Kaṇḍulabhatthiānā dīva bhūtarō samudāyaṇa yujjhamāna rājā taḍḍi.
 Rājā karāṇa katvāntā malawānānañ aḍḍi; tathāpi chāḍḍitānā aḍḍivā langhāpētūnā matiñ aḍḍi.
 Malawāyānā ghāpetvā hatthiānā bhūjānānañ, kumārānā lhipi chāḍḍānānañ yathādhīraṇāni piṇḍiānā.
 Anikāni sahaṇāni kumārāna vādāni, patiānā vjhi vjhiāntā bhūjānānañ mātāpāyā.
 Arāhataṇa vāḍḍānā hatthiānānañ hayānā itī kumārā karā tañ chāḍḍitā rakkhamānānañ pāyā.
 Kumārā arāhā rakkhamā; hatthiānañ mātāpāyāni tassānānañ kumārānañ aḍḍi sō.

through the air. Tisso (the minister) receiving the refection dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the théro; Tisso (the minister) contributed his portion also: the mare likewise rejecting her portion, Tisso deposited that share also in the dish. The king presented this filled dish of dressed rice to the théro; who departing through the air, gave it to Gótamo théro. The said théro having bestowed these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tisso (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rāja gathering his royal insignia into a bundle, together with the dish, launched them into the air; (and they found their way to Gótamo).

Proceeding thence to Mahagāmo, and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tisso on the state elephant Kandulo. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the head of his brother on the elephant, he launched his javelin at him, so that it might pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal, which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by an opponent of the female sex (the mare,) rushed at a tree, with the intention of shaking him (the prince) off. Tisso however scrambled up the

*Pawāṭṭwā wihāraṇ, 10 mahāthērayharaṇ gāṭhā upajjī hetthā manhasas kumārā bhāṭṭasā bhayā,
 Pāṇḍray mahāthēro chiwarāṇ tathā manchalī, Rājā anupadaṇ gantvā "kukhā Tissoti," pucchhatha:
 "Manchā natthi, mahārāja?" iti thērā awacha taṇ: "hetthā mancheti" jhāṭṭvā, tato nekkhamma bhūpati,
 Samantatā wihārassa rakkhāṇ kārayi. Tappasa manchalasmi nipajjettvā, datvā upari chiwarāṇ,
 Manchalayaddāsa gūḍhitvā chāṭṭhāro daharā yati natabhikkhūnāydmāna kumārāṇ bahi niharāṇ,
 Niyamānanta taṇ gāṭṭvā idamāha mahipati: "Tisso, twaṇ kuladbodhaṇ sīsā kutvāna āyasa?"
 "Bolaḍḍāna gahanaṇ kuladtwāhi natthi mē: gūḍḍāni twaṇ kuladbodhaṇ varāyāsi kaulāchāpi."
 Tatōyīwa Mahāyāmaṇ āgamaṇi mahipati: anāpācika tathāwa mātaraṇ mullagārawā
 Wassaṇi atthasatthāhi sō atthā dhammattāhānānāṇ atthasatthāhi wihārācā kārāpāsi mahipati.
 Nikkhamāṇ sō bhikkhūhi Tissā rājanāṇa pana, Dighawāpīṇ tatōyīwa āgamaṇi ānūtarā:
 Kumārā gūḍhagāṭṭasaṇ Tissathērasa āha sō: "sāpārādhā āhaṇ, bhāṇṭe, khamāpēdāsi bhāṭṭaraṇ."
 Weyyavachchakādraṇ Tissā panchasatānācā bhikkhūnamāyāḍṭvā sō thēro rājanupāgamaṇ.
 Rājaputtaṇ thapetvāna, thēro sōydmānuttāhāṇi vasaṇghā pāwisi vabbā nāṇḍāpiya bhūmipā.*

tree; and the elephant joined his (destined) master (Gāmini), who mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) wihāro, entered the apartment of the chief thēro there, and laid himself down under his bed. That priest threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tisso?" The thēro replied to him, "Rāja, he is not on the bed." The monarch knowing from this reply that he was under the bed, at once left the premises, and planted guards round the wihāro. (In order to prevent the violation of the sanctity of the temple) having placed him (Tisso) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once detecting who the person carried out was, thus addressed him: "Tisso, dost thou think it right to ride mounted on the heads of our tutelar gods? It is not my intention to take from our tutelar saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters." From that very spot the monarch repaired to Mahāgāmo, and had his mother conveyed thither with all the honors due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddho, who lived (altogether) sixty eight years, built in the Rōhana division (alone) sixty eight wihāros.

This child of royalty, Tisso, who had been protected by the priests, departed at once for Dighawāpī, in the guise of a common person; and to the thēro Tisso, who was afflicted with a cutaneous complaint, which made his skin scaly like that of the "godhō," he thus addressed himself: "Lord! I am a guilty, fallen man; obtain for me my brother's forgiveness." This thēro, taking with him Tisso in the character of a junior sāmanēro, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the thēro entered the palace with his fraternity. The pious monarch having offered them seats, presented them with rice-broth, and other refreshments. The thēro

Upānaya yāguddini théro pattaṇṇa pūhisi so, "hiṇṇi" wuttirāwi, "Tissoṇ dāya dātā" iti.
"Kuhā chorāti?" wuttōwa; thitattāhānā mīetāgi, Wihārādēwi gantūna chhādiyaṭṭhāsi puttakaṇ.
Rājāna thēraṇ; "Nāto wō dāsaḥḥāwō idāni nō?" Sāmanāraṇ pāsitha tumhēwa sattaṃassikaṇ,
Janakkhayaṇ, windāwa kālāhō nābhāyāyo nō;" rājā "saṅghassa dāsa." So "saṅgho dāyāṇ karissati."
"Hessatāgatakiḥchēṇ wō yagaddā gāyathādi." So dāwō tāṇ bhikkhūsaṅgassa, paḥḥōṇitūna bhātarāṇ,
Tattēwa saṅghamaṭṭhamhi nisinno bhātarāsaṇ, bhunjiṃā ikatōyēwa; bhikkhūsaṅghān wisaṭṭhāyī,
Saṇakammāni kāruttuṇ Tissōn tatthēwa pāhīni. Sayampi bhāriachāretwā saṇakammāni kārāyī.
Iti uttaramānikawikappachitāṇ samayanti bahūn apī sappurissā itī chintiyā; kōhi nārō mānāḍ nābhāyāyo
parissu sūmantamānāḍī

Sujanappasiddhasāhāyigatthāya katā Mahāwanso "Dwēbhāttikayūddhā" nāma chatuṃsatthimō parichchhido.

covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tisso." The instant (the king) had said, "Where is that traitor?" (the théro) mentioned the place. The queen Wiharadēwi rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théro): "Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a sāmanēro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood." (The théro pleading guilty thereto, rejoined), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments," (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Dighawāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

The twenty fourth chapter in the Mahawanso, entitled, "the war between the two brothers," composed equally for the delight and affliction of righteous men.

PANCHAWATIYI PARICHCHHEDD.

*Dutthagāmini rājātha tatwāna janasaṅghekaṃ ; kanti dhātu niddāpetwā, saṃggaṃ alawāhaṃ.
 Gantvā Tissa mahārāmaṃ, wadditvā saṅghamaṃ brahmi ; "Pāragāṇaṃ gāmiṃsāmi jātēna tēn' idānaṃ ahaṃ."
 "Sakkāssa bhikkhu nē dītha ; amhiki saṅghānaṃ, maṅgalaṃchiwa rokkaṃchi bhikkhūnaṃ dāmaṇāhiṭṭo."
 Addā dāḍakammaṃthaṃ saṅgho paṇḍitaṃ yati : bhikkhūnaṃ tanaḍḍiyaṃ tato nikkhamma bhūpati.
 Sādhāpetwāna mūlayi idhāgamānaṃ manjasaṃ, Kaṇḍiṇaṃ katthimārūha, yodhiki parivārīto,
 Mahābhūlakāyina uddhāya nibhinikkhami. Mahāgāmiṇe na sambaddhā sādā Guttahālakā.
 Mahiyāṇaṃ agammā Chhattānaṃ damilaṃ aggaṃhi : ghatetvā damilī tattha āgāntwā Ambaṭṭhānaṃ,
 Gaggā perikkasampannaṃ Tittamaṃ damilaṃ paṇḍana, ujjaṇaṃ chātūhi māsihi katakatthaṃ mahābhāṭaṃ ;
 Mātaraṃ dāsaṃyitvāna, tēna tēna aggaṃhi. Tato oruṇa, damilī tattha rājā mahābhāṭo,
 Pāṇḍiṇiṇaṃ gāṇhitvā Khēmaṃ katvā, mahābhāṭo balassaṃ dhanan ; tēna Khēmarāṃsi māchchati.
 Mahābhāṇḍaṃ sabbhi Dōṇi Gavaraṃ aggaṃhi ; Hālakōlā ivariyaṃ Nāliṇaṃ bhāmi Nālikaṃ,
 Dighābhayaṃ gallakāmi gāṇhi Dighābhayaṃ picha ; Kachchhatitthi Kawisāna chātumāsēna aggaṃhi.*

CHAP. XXV.

Thereafter the raja Dutthagāmini having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha) ; accompanied by his military array, repairing to the Tissawihāro, and reverentially bowing down to the priesthood, thus delivered himself : "I am about to cross the river, for the restoration of our religion. Allot some priests for our spiritual protection. Their accompanying us will afford both protection, and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion." The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a self-imposed penance. The monarch accompanied by the priesthood departed.

Having had a road cleared through the wilderness for his march thither, mounting his state elephant Kandulo, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahagāmi to Guttahālo. Reaching Mahiyāṇaṃ, he made the damilo chief Chatto prisoner ; and putting the damilos to death here, he moved on to the Amba ferry. For four months he contended with a most powerful damilo chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rāja thereupon pouring down on the damilos there, on the same day, took them prisoners. He conciliated the attachment (khēma) of this great force ; and distributed the riches (of the plunder among them). From this circumstance, the place obtained the name of Khēmarāma. He captured at Dōṇi, among the marshes in the great division Kotto, the chief Gavara ; at Hālakōlo, the chief of that place ; at the Nāli marsh, the chief Nālika ; at Dighābhayaṃ gallakā, the chief Dighābhaya ; and, after the lapse of four months, the chief Kawisāna, at the Kachchho ferry ; at the town Kōto, the chief of that name ; and subse-

*Kótanungara Kótancha; tatō Hlawaubhānako mahitthi, Wahittādamila, Bhāmanīcha gāmayā,
Kumbagāmayā Kumbancha; Nandigāmayā Nandikā, gāhī, Khānu Khānugāmayā dmitu Tambunnamiwacha,
Mātulan bhāginēyigancha Tumbunnamānandamhi; Jambunabaggaḥi; sō sō gāmayā tātānawhayā.
"Ajānīvē tānā sūnā gāhīvētī sūjanā" itī. Suttēna uccchakirigā sūri tattha bhūpati.
"Rajjasukhāya wāyānā nāyā mama, mādāpicha Sambuddhasāsanānāwā tapanāya ayaṁ mama."
"Tēna sarabhēna, mē sūnā bhāyapagatānā dānā jalamāyānā mahitūti," Tān tathāwa tadā ahu.
Gangātremaḥi damilā sabhē ghātītanīlā Wijitanagarānā nāma saragatthāya pavisaṇ.
Phāvakē naganē thāne Khandhawarānā nīwāyā, tān Khandhawarapitthīti nāmenhāsi pakāṇā
Wijitānagarānā ghātītanā mīmāṇsāntō nāraddhīpō, sūnā yantān Nandimittānā wisajjapīti Kandulā.
Gāhītān āgātān hatthīn Nandimittā Earihātān ubhādāntē pīlayitwā ukkūtīkān nīwāyā.
Hatthi Nandimittānā yasmā yutthā ayujjhu, sō tasmā tattha, katō gāmo Hatthiporōti uccchutī.
Wimanetwā ubhō rājā, Wijitanagarānā agā. Yōdhānam dahhīnāwēārē tannāmo dāi bhīṇsānō
Paritthimānā dīdāramhī sō Wīlutanānāpanā anīṇānukhē damilī, anādrulho aghdāyā*

quently, Hlawaubhānako; at Wahitta, the damilo of that name; and at Bhāmini, the chief of that name; at Kumbagāmo, the chief Kumbe; at Nandigāmo the chief Nandiko; in like manner he took prisoner the chief Khānu at Khānugāmo; and at the town Tumbuno, two chiefs, an uncle and nephew, named Tumbo and Unno; as well as the chief Jambo. Each village gave its name to him (the malabar chief in charge of it).

The king having heard this report, viz: "His army is destroying his own subjects, without being able to distinguish them;" made this solemn invocation: "This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddha. By the truth of this declaration, may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damilos who had escaped the slaughter along the bank of the river, threw themselves for protection into the (fortified) town called Wijito; and he also threw up a (khandhawaro) fortification in an open plain, on a spot well provided (with wood and water); and that place became celebrated by the name of Khandāwarapitthi. While this monarch was revolving in his mind the plan of attack on the town of Wijito, seeing Nandimitto passing by, let loose the state elephant Kandulo after him. Nandimitto, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. Wherever the place, and whatever the circumstance under which the elephant and Nandimitto wrestled; from that circumstance the village formed in that place obtained the name of Hatthiporō (the elephant's contest).

The rājā having satisfied himself (of the prowess) of both, commenced his assault on the town of Wijito. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Wēlumanō, mounted on the charger (carried away from the stables of Elāro), slew innumerable damilos. The enemy

Diswadna tattha kiriyā, Kaṇḍulo tūthamānaso dāthāpīlanawērantañ cchāḍḍhīti paṭhamakañ tañ. Attaṇḍo piṭṭhitoṃsa pawāsatthāya Kaṇḍulo nīcattitvāna oloki yōdhañ tattha gajuttama.
"Hatthinaṃ katamaggēna nappawēkkhāmahā; " itī Nandimitto wichintetvā pākāraṇ haṇi bāhūnd, Sō atthārasa hutthuekka pati atthasubbhōkīra, oloki Sūranimilaṇ aniechchhā wipi taṇputhañ.
Laṅghayitwāna pākāraṇ nagarabbhantare pati; bhinditwā suwaramhekaṇ Gōto Sōnocha pawāsi.
Haṭṭhi gahetvā vathachakkañ, Mitto sakajapanjuraṇ, nālīkerataruṇ Ghōḥḥo, Nimmalo kheggamuttamañ,
Tālarukkaṇ Mahāsōno, Thēraputto mahagataṇ; wisaṇ, wisaṇ withigatā damilē tattha chunnayā.
Wijitanagaraṇ bhinditwā, chatumāsina khattiyo tato Girilakaṇ gantvā, Giriyaṇ damilaṇ haṇi.
Gantvā Mahitanagaraṇ tinahāparikkhantāto kadambapuppawallhi samantā parivārilaṇ,
Ekadwāraṇ dūppawēsaṇ chatumāsi wasaṇ taṇi, gauhi Mahelarājānaṇ mantayuddhēna bhūmipō.
Tato Anurādhapuraṇ āgacchekhaṇṭo mahipati, Ehandhāwāraṇ nīcēsi paritō Kāyapabbataṇ,
Māsami jettamaṇ amhi taldikaṇ tattha kāraya, jalaṇ kili taṇigāwō Pōsēna nagarauhaṇ.
Taṇ yuddhāyātāṇ sutwā rājānaṇ Dutthagāmini amachēki sannipāteṇ Elāro āka bhūmipō.
"Sō rājācha sayā yōdhō; yōdhāchasa bahūkīra; amachēhā, kinu kātābhaṇ, kinti maṇṇanti nō?" Imi.
Dighajantupabbhūtaṇ yōdha Elārājino; "suwē yuddhaṇ karissāna," itī tē niechchayaṇ karuṇ.

This lord of elephants Kandulo, in order that he might enter the town close behind (Nandimitto) stopping there, looked around for the warrior. Nandimitto resolving within himself, "Let me not enter by the passage opened by the elephant;" charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight "usabhos." It fell, and he looked towards Sūranimilo; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gōto and Sōno, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitto also a cart wheel, Gōto a palmyra tree, Nimilo an enormous sword, Mahāsōno a cocoanut tree, and Thēraputto a great club; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Girilako, slew Giriyo the damilo. Marching on the town of Mahēlo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rāja of Mahēlo by diplomatic stratagem.

The sovereign then preparing to assail Anurādhapura, threw up a fortification at the foot of the Kāsa mountain, in the month "jettamūlo;" and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Pōso.

The reigning monarch Elāro, hearing of the approach of the rāja Dutthagāmini with hostile intent, assembled his ministers, and thus addressed these personages: "This rāja is himself a hero: he has also many valiant warriors (in his army): counsellors, what should be done: what do ye advise?" These warriors of king Elāro, commencing with Dighajantu, came to this resolution: "Tomorrow we will attack him."

Dutthagāmini rājāpi mantetwa mituyyāha ; taṇṇamāwa, āreṇi dāmettāna balakotthakā.
Rājā ebhattadharā tattha thapeti, rājapūṇṇā ; abhāntarā kotthakāna sayā aṭṭasi bhūpati.
Elāra rāja sannadāha Mahāpabbatākatthāna ārayiṇa agamā tattha sayōggahāsa dhānā.
Sangamā muttamānamhi Dighajantu mahābala āyāna bhāgga phala an yujhamānā bhayānā.
Hattā aṭṭhārasaggaṭṭwā nabbāntā rājapūṇṇā, abhāntarā nāna ; bhānā pāthamaṇṇa balakotthakā.
Evaṇ aṭṭipi bhāntarā balakotthā mahābala gāṇa Gāminī rājāna balakotthamapōgami.
Yodhā sō Sūranimillo gacchhanta rājapūṇṇā nāna nāma tamakā sō mahābala.
Itarā "taṇṇa wadhānti" buddhā ākāsaṇṇaggaṇi ; itarā ākāsaṇṇa phala an yonāmaṇṇi.
"Chāntā taṇṇa wadhānti" ; ita bhāntarā sāna phulakā pahāri bhāggaṇa ; taṇṇa mūnā itarāna.
Kappento muttaphalāna Dighajantu tāhā pati ; utthāya Sūranimillo patitā aṭṭiyā hant.
Sāntāna āhāmi Phussadēwa ; sēnā bhāntarā dāmaṇi ; Elāra nāwattittha ; gāṇāna dāmaṇā.
Tattha wāyājāna dā hāntāna bhāntarā ; taṇṇa Kulatthawāpiti nāma wāyājāna.
Chāntarā tāhā bhāntarā Dutthagāmini bhūpati "Na hāntāna Elāra mā mūnāna parā ita"
Sannadāha sayānaṇṇa sannadāha Kandulā rājā, Elāra nāwāntarā dāmaṇāna.
Purā dāmaṇāna āhāmi ubhā yujhāna bhāntarā ; tomāna thāpi Elāra ; Gāminī taṇṇa amāntāpi.

The rāja Dutthagāmini also consulted with his mother. At her recommendation, he formed thirty two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Elāra accounted for battle and supported by his military array, mounted on his state elephant Mahapabbato, advanced on him. At the commencement of the onset, the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gāmini the rāja himself.

The powerful warrior Sūranimillo, shouting out his own name to him who was rushing at the king, taunted him. The one (Dighajantu) incensed, and replying, "Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, "I will demolish him and his shield at once," (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it; and Sūranimillo springing up, slew the prostrate (enemy) with his sword. Phussadēwa sounded his chank, and the army of damilos gave way: Elāro rallied it, and many damilos were slain. The water of the tank at that place was discolored by the blood of the slain; and from that circumstance the tank has been celebrated by the name of "Kulattha."

The monarch Dutthagāmini then making this proclamation by beat of drums, "No other person but myself shall assail Elāro;" accounted for combat, mounted on his well-appointed state elephant Kandulo, in his pursuit of Elāro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.

Wijjāpāsiṇa dantīhi taṇ haṭṭhā sahaṭṭhina; tōmarāṇi ḍhipi Elāraṇ; sahaṭṭhi tattha sō pati.
Tattha wijjitasangāmi sayōggabalaṃdhaṇo Lankān eḍḍapattāṇi sō kaṭṭhena pācisi purāṇ.
Purāṇi bhērincharāpīṭṭha samantā yōjanā juaḥ, sanniyattiga kārasi pūjaṇ Elāraṇjīva.
Taṇ dāha patitattādaḥ ḍiḍḍādrēna jhāpaya, chēḷiyaṇ tattha hārti parihāraṇadāsiṇa.
Ajjāpi Lankāpatinō taṇ padāna eḍḍapaga, tēṇwa parihāreṇa navaḍapenti tūriyā.
Ewaṇ dwattīṇaṇa damilardjīnō Duttahagāmini gaṇhitva chachchuttēṇa Laṅkārajjamaḥ dāi sō.
Ihīṇaṇṇi Wijjitasangarē yōdhō sō Dighajantukō Elāraṇa niwēdetva bhaginīyyaṇa yōdhataḥ,
Tassa Bhallukānāṃ bhaginīyyaṇa attanō pēṇyiddhagāmatthāya; tassa sutwēna Ihalluḥ sō,
Elāraṇ daddhādīwaṇa suttamēdīwaṇa idha paridhāṇa ihaṇṇi suttāyāsiṇa otari.
Otiṇṇō sō suttāsiṇa patiṇa tassa eḍḍiṇō "yujjhīṇḍimī," lajjāya Mahātittā idhagāṇa.
Khaṇḍhāwaraṇa niwēsiṇa gāṇē Kōlumbabālakē Rājā tavaḍgamaṇa sutwē, yujjhāya sabbhīṇḍhami,
Yuddhayaṇṇāṇa sannaddhō haṭṭhīṇḍrayiṇa Kaṇḍulāṇ, haṭṭhayaṇṇathayōdhihi patthiṇiṇa anūṇhō.
Ummāḍaphussadēwo sō diṭṭi aggaḍḍhaṇuggabō dāradhā yuddhayaṇṇaddhō, sēṇyōdhiṇa aṇṇagāṇ,

Elāro hurled his spear: Gāmini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Elāro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lankā under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yōjana, he held a festival in honour of king Elāro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawatti). Even unto this day, the monarchs who have succeeded to the kingdom of Lankā, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.*

In this manner, Duttahagāmini having made prisoners thirty two damilo chieftains, ruled over Lankā sole sovereign.

On being defeated at Wijito, the warrior Dighajantu reminding Elāro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Elāro's crimation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war;" advanced from Mahātittā hither (to Anurādhapura,) and fortified himself at the village Kōlumbabālako.

On receiving intimation of his landing, the rāja, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kandulo, set out to give him battle. The warrior Ummāḍaphussadēwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

* These honours continued to be paid to the tomb of Elāro, up to the period of the British occupation of the Kandyan territory.

*Pawattitumule yutidhā, sannaddhō Bhalluko tahiā, rājābhīmukhamāyāsi, Nāgarājātu Kaṇḍulo,
 Tāvā megamandibhādwatthān pachechōsakki sanā sanā; seṇāpi saddhā tēntwa pachechōsakki sanā sanā.
 Rājāha, "Puṇṇe yutidhā atthawattiyā, ayañ na pachechōsakki; kiñ etañ Pussadēwati?" Aha sū,
 "Jayo no paratō, diwa: jayadhūmā mayangajō, pachechō sakkaṭi pekkhantō; jayattānāmi thasati."
 Nāgōtha pachechō sakkaṭiwa, Paradēwasupassato Mahāwihārāsiṃantī attāsi suppatittāle.
 Tatthattī nāgarajō Bhalluko damilō tahiā, rājābhīmukha māgantwa ubhatti mahipatiā.
 Mukhañ pidhāya khaggēna, rājā akkōsi tanpana. "Raṇṇo mukhañhi pāṭṭmi" Uti: khāḍḍanaka sō khipi.
 Acha sō khaggatānā khāḍḍo pati bhūmiyañ: "mukhe widdhōmi," mūḍāya, ukkuttāsi Bhallukō ukā.
 Raṇṇo pachechā nissinnō sō Phussadēwō mahabbālō, khāḍḍān khipi mukhe tassā ghattentō rājākuṇḍalañ.
 Rājānañ pādātō katwa, patamānassa tassatu, khipitwa aparāñ khāḍḍāñ, wiṇṇitwa tassā chhannakkañ,
 Rājānañ asatō katwa, pātisi laha hatthako. Bhallukē patite tassā jayandō parēuttatha.
 Pussadēwō tahiñyēwa āpitu dōsamattānō, kaṇṇavallīñ salāñ jete dāsañ lāhitañ sayāñ.*

When the conflict was on the point of taking place, Bhalluko, who was also accoutred for battle, charged immediately in front of the rāja. Kandulo, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadēwo, "What does this mean: he has never before given ground in the previous twenty eight battles he has been engaged in?" "Victory (replied Phussadēwo) is in the rear. This elephant seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us."

The elephant continued retreating in the direction of the temple of Paradēwo (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahawiharō.

When the elephant thus made his stand, Bhalluko the damilo, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, "Let me strike the rāja's mouth;" (Bhalluko) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rāja's mouth) fell to the ground. Bhalluko having vauntingly announced his intention, "Let me hit him in the mouth," set up a shout (at the effect of this throw). The valliant warrior Phussadēwo, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluko) who was thus falling (backwards) with his feet towards the rāja, and biting him on the knee, the said expert elephant-rider quickly fell (respectfully) with his head presented to the king. At the fall of the said Bhalluko the shout of victory was set up.

Phussadēwo to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part to which the ring is inser-

- "*Piyagullipē saṅghēna pūta; manujādhīpa; tammazē sayitnā mahī*" *iti. Rājā pūthā ti,*
 "*Kathāya, bhanti, azidā mama herati; yēna mē akkhōhīni maharūl ghato kārāpito*" *iti.*
 "*Sāggamagantārāyōcha natthi ti tva kammud; diyaṭṭhamanujādhītha ghātita, manujādhīpa;*"
 "*Sareṇa phitō ilō, pūchavilepichāparō, uchevkhāditthicha, āvāld, sēd pūvasamvātā,*"
 "*Jāyissā chā*" *matēd* "*bahudhā Buddhasāmanā; manpīlūhā tava tva wipōdaya, varisara,*"
Iti wutta mahārājā tthi āvāsamvātō, vāditvā ti mājjitvā sayitō, pūva chintayī.
 "*Wīd saṅghēna dhārā mebhunjitthā vāddhīpi,*" *iti mātā pītā hārī upiāsa daharecha sō.*
 "*Adatvā bhikkhusaṅghassa bhuttā āthīna sō*" *iti. Adāsa pūtarāmanhi āvāsarichāvāditthā,*
Saṅghassa atthapetvāna puribbutā vāttāwīd, "tatatthā dāyādamāna mē kattaṭṭhāntīcha," chintayī,
Etthi tē nīka kōti idha mānugānā ghātītā chintayitvā, kāmānā hīna etā mānugāna kayirā siddha
ādinnauntā subhānā ghātānā tū mānugāna kayirā nīchebatā siddha siddhā, tva dukkhā pūmō-
khā, subhāntimathavā pāpūtyāchirānti.

to be seated on the throne; and inquired the object of the visit. "O ruler of men! (said they), we have been deputed by the priesthood at Piṅgādīpo, to administer spiritual comfort unto thee." Thereupon the rāja thus replied: "Lords! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhōhīni in number?" "Supreme of men! from the commission of that act there will be no impediment in thy road to "saggō" (salvation): herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts;" and added: "As thou wilt cause the religion of Buddha to shine forth in great splendor; on that account, O ruler of men, subdue this mental affliction."

The mahārāja who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart; thereafter, extended on his bed, thus meditated: "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?" While pondering thus, he recollected that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, "It is requisite that I should perform penance on that account."

Reflecting on the numberless kōtis of human lives sacrificed by these persons (Duttagāmini and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality; by these means, the said pious man will speedily attain "mōkha," (the emancipation from all human affliction); or, at least, will be born in the world of the dēvas (which leads to that final emancipation).

Sujanappasaddasamāgatthāya kaṭṭi Mahāwanso "Dutthagāminīvijayō" udma panchasatino paricchhido.

CHULASATINO PARICCHHEDO.

*Ekachchhatṭaṇ karitvāna Lankārajan mahāyaso : thānantarān sānvidahi yōdhānā sō yathā rahan.
Theraputtābhayo yōdhō diyyamānān na ichchhitaṇ; pucchhitocha "kimatthanti?" Vuḍḍhamatthittimabrawi."
"Eharaññikāṭṭi guddhā kinamanticha?" pucchhicha. "Vuḍḍhān kīlādechōrthi, karissāmi andajayan."
Ichchitvāmdha taṇ rōjā punappuna niddhaya; punappunān sō yāchitvā raṇṇaṇṇaṇṇa pubbañ.
Pubbaññitvācha kālīcha arahattamapāpuni, panchakīndasawā sataṇ purimdrō ahōricha.
Chhattemangalasattthi ghātī, gataṭṭhāyōbhayo rājā katōbhikkhō sō mahāpāpānānā sō,
Tissavāpīmahāṭṭhā widhina samulānkatān, kīlitaṇ abhissittānān charittānchānuraḥkhitān.
Raṇṇa paticchhādān sabban, upayānātānicha Marichawattīwihārassa thānānāṭṭi thapayisicha,
Tatthitvā thūpatthānānāṭṭi sadhātva kuntamuttamān thapitvā kuntadhārāṇa ujukā rājamānasa.*

The twenty fifth chapter in the Mahāwanso, entitled, "the triumph of Dutthagāmini," composed equally for the delight and affliction of righteous men.

CHAP. XXVI.

This potent monarch having reduced the dominions of Lankā under one government, according to their deserts conferred honorary distinctions on his warriors.

The hero Theraputtābhayo rejected the reward offered to him; and being asked, "What does this mean?" replied, "The war is not over." (The king) again asked, "Having by war reduced this empire under one government, what further war can there be?" He thus rejoined, "I will make war to gain the righteous victory over our insidious enemies, the sinful passions." Again and again the rājā attempted to dissuade him; but again and again Theraputtābhayo renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he attained "arahat," and became the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhaya rājā, with a splendid state retinue (proceeded to) the Tissa tank to celebrate an aquatic festival, with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attire, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Marichawattī wihāro; and the royal suite who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dagoba of that name, the imperial sceptre.

Sowagapattān laddhān lēhañ tattha andekayi : "Chakkattāssa satun massuñ atthakamma vadati." "Kākawansanto, Dutthagāmini manujiddhipi idarāchidanaka tūnaka kassantati" uddhitañ. Suttu hāthā addamēd appōhēsi mahipati ; tato puttōwa gantvāna Mahāmégghawansuñ sūhañ. Sannipatān bhāyitvā bhikkhusanghassu abruvi ; "Wimānatulyā pāsādanā kassayāmi vō ahañ." "Dibbān wissānañ pīwetvā tulyāñ lēhañ daddātha mē." Bhikkhusanghō wisajjisi atthakāyānāsi tānā. Kassapunnipō kālā Asōkō nāma brāhmanō attha uddhabhuttānī sanghassu parināmiya. Bhīrayānā nāma dāsīnā sō "nichchandhiti" ; abruvi : dāte dā tādā sakkachchānā gāwajjīvañ tato chuta : Akāntiṭṭha wissitvāmi nibbatti, sūchirē sūbhē acchēhārdanā sahasatān sādāsi parivarditā. Tassa ratanapāsādān divādāna yōjanuggatā, yōjanānañ parikkhēpā chattāliṇānañ addhacha. Kūtāgārā sahasāna, mudhītā samakkhānā, sahasa gabbhānāpānā, rājānānā chatumunāhā, Sahassa tānāha rānēvatti sīhēpajānānānā, sahānānā jālāyānā vajjītā wididhāyacha. Ambalattikāpāsādā tassa wajjhi thito ahu, samantatō dīpanānā pagghāta dhajakulā. Tē Tāwatīnānā gacchānānā, dīpā thēra tāmīnā, tē hingulīnā tādā lēhañ lēhayitvā patthē tato, Nivattitvāna, agantvā patthānā sanghassu dāsayān. Sanghō patthānā gahetvā tañ pākāsi rājāsantikān.

The monarch (Dutthagāmini) reflecting (on this tradition), and searching for a record thereof, stated to have been deposited in the palace ; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows : "Hereafter, at the termination of one hundred and fifty six years, the monarch Dutthagāmini, son of Kākawano, will construct such and such edifices in such and such manner." The delighted monarch overjoyed at hearing this (inscription) read, clapped his hands ; and early on the following morning repairing to the magnificent Mahāméggho garden, and convening the priesthood, thus addressed them : "I will build for you a palace like unto that of the déwas ; send to the world of the déwas, and procure for me a plan of their palace." Accordingly they dispatched thither eight priests, all sanctified characters.

In the time of the divine sage Kassapo, a certain brāhman named Asōko had made a vow, that he would give daily alms sufficient for eight priests. He said to his slave-woman, named Bhīrani, "Provide them always." She, during the whole course of her life, zealously providing them ; thereafter dying, was born again in a superb and delightful residence in the (Chatunmahārājika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yōjanas, and in circumference forty eight yōjanas ; having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes ; and the eaves of the roof were decorated with a fringe tickling (with gems). In the centre of this palace was situated the Ambalattika hall, decorated with a profusion of banners all around.

The aforesaid eight thēras, in their way to the Tāwatīnā heavens, seeing this palace, immediately made a drawing of it on a leaf with a vermillion pencil ; and returning from thence, presented the drawing to the priesthood, who sent it to the court of the

*Tañ dīva sūmanō rājā dāma rāsamuttamañ ñekhatūyeñ kāteñ Lohapāsādamuttamañ.
 Kammāramahanañ dēwa chatudvārāni ehāgavā affhāssa sata sahasāni hiraññānīthapāyā.
 Putanahāmanatthāni dvārā dvārā thapāyā. gulatīlāsañ kharumadhūpurācānāka chātiyā.
 Amilakāñ kammānīthā nāhattā dāni sabhāsiyā, agghāpetvā katañ kammañ, tēvañ mūlamāṭṭāpāyā.
 Hatthāntaṇ hatthāntaṇ dāi ekāpāpassatā; uccātaṇ tattaṇṇiyeā, pāsāḍhā chātummañhā.
 Tasmā pāddarettasmā ahēvañ nāwakkūmiyā; ekāsiñ bhūmiyācā kūtāgārasatūnācā;
 Kūtāgārāntā sabhāni sajjhātā bhāṇitānāhuñ; paṇḍavā dīkā tēvañ nādvātanabhāsītā.
 Nādvātanabhāsītā tēvañ paṇḍavānācā; sajjhākiñ kinikāpanti parikkhittāva tā ahu.
 Sabhānā tathā pāsāḍhā gabbhā anuñ, sūmañhātā nādvātanabhāsītā sihapānāva nettāvā.
 Nādvātanā yānāntā suttā Wessawanna; sō taddākiñ kinikāpanti majjhā ratanamañjapānā.
 Sihāyāgghādirūpāni dīvatādrūpānīcā ahu, ratanamañjācā thāmañhīcā wibhāsītā.
 Muttaḍḍā parikkhāpā māñjapāntā samantatā, paṇḍavā dīkācācā pabbā wuttāmidā ahu.
 Sattaratana chittāva mēmajjhā māñjapāntā, uccāra dantapallānācā ramā phalācānācā.
 Dantamāñjapāntayētha, sūvañṇamāyā sārīyā, sajjhāmāyā chāndimācā, tārācā muttakāmayā.*

king. The monarch on examining the same, delighted therewith, repairing to the celebrated garden (Mahāmēgha), according to the plan of that renowned palace, constructed the pre-eminent Lohapāsādo.

The munificent rāja at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labor: placing therefore high value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly embellished; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of gold. In that palace there were a thousand dormitories having windows with ornaments (like unto) jewels, which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the dēwa Wessawano, he (Dutthagāmini) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as well as the dēwatās. At the extremity of this hall, it was ornamented with festoons of pearls, and all around with beads as before described.

Exactly in the centre of this palace, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another, the moon in silver; and (on the third), the stars in pearls. From the

*Saṅghassaṇḍatvā pāsādan dakkhiṇḍuḍḍupurissuraṇ, rājā datvā mahaddānaṇ satthāhaṇ puṭṭhakaṇṇetiya,
 Pasaddamha mattāni mahābhūgaṇu rājina anagghaṇi thapetvāna añṇuṇ tiṇṇakōṭṭiyō.
 Nissāri dhananichayē, wissāṇ sārāṇ yē dānaṇ parigrahaṇanti iddhupaṇṇā, tē dānaṇ wipulāṇ pītachittā-
 saṇḍā, yattidānaṇ hitayaramā, dadanti, ēvaṇti.*

Sujanappasādasāwēgattāya katē Mahāwansō “Lohapāśādamaḥō” nāma satthawissatimō parichchhedō.

ATTAWISATIMO PARICHCHHEDO.

*Tatō sō sataṇḍassaṇṇi wissajjettvā mahāpatē kārāpēti mahābhūkkipiṇṇaṇ sūlāraṇṇuttamaṇ.
 Tatō purāṇ pavisaṇtō thūpatthāṇē nissāṇṇaṇ passitvāna silōgāpāṇ saritvā puṭṭhakaṇ sutin :
 “Kāressāmi mahāthūpaṇ” itī haṭṭhō. Mahātalaṇ dāyāha rattāṇ bhūjittvā, sayitō itī chintayī.
 “Dāmiḥ maddamāntaṇ lōḥyāṇ piliṇṇā : mayā nāṇakkā balimūḥaritaṇ : taṇ wājjīya dālāṇ aḥāṇ,
 “Kārayāṇtō mahāthūpaṇ, kathaṇ dhammaṇa iṭṭhikā uppāṇessāmi ?” icchettvāna chintayāṇṇaṇ chintitaṇ,
 Chhattamaḥi dēwatā jānī : tatō kōḷāhalaṇ aḥā diwisa. Natvā taṇ Sakkō Wisaḥammaṇ tamabrūvī.*

The rāja having bestowed this palace on the priesthood, pouring the water of donation on their right hand; and, according to the former procedure, having kept up an alms-festival of seven days, independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kōtis.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking their own spiritual welfare, they bestow like unto him (Dutthagāmini) largely in charity.

The twenty seventh chapter in the Mahāwanso, entitled, “the festival of the Lohapāśādo,” composed equally for the delight and affliction of righteous men.

CHAP. XXVIII.

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while residing in this capital, noticing the stone pillar planted on the (intended) site of the (Ruanwelli) thūpo, and recurring to the former tradition, delighted with the thought, he said: “I will construct the great thūpo.” Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed he thus meditated: “The inhabitants of this land are still suffering from the war waged for the subjection of the dāmiḥs: it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, how shall I, who am about to build the great thūpo, procure bricks without committing any such oppression?” The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the dēwas. Sakko obtaining a knowledge thereof, thus addressed himself to

"Itthakatthañ chetiyassa rājā chinthei Gāmañi: gantvā puriyōjanambhi gambhīra nadiyantihi.
 "Māpasi itthañcatattha" iti. Sakkena bhaddo. Wissakamma idhāgama māpasi tattha itthikā.
 Pabbhāsi buddhāy tattha sunakkhīti wanañ agā, gōdhārupīna dāntesi luddakān bhummadiwatā.
 Luddo tañ anubandhantō, gantvā diwandā itthakā, antarahitāya gōdhāya itchinthei sō takhā.
 "Kāritu kāmōhira yō mahāthūpañ mahipati, uḍāyanamīdan tassa" iti gantvā niwedayi.
 Tassa tañ acchanāñ utvā piyañ janahitappiyō, rājā kāresi sakkrāñ mahattāñ tūttamānāñ.
 Purāpubbhattarē dāsi yōjanattāya matthakē Achārawattigāmanhi solasakarasi talē,
 Sowaṇṇabijā tūttānāñ niwēdhāni pamānatō uḍatthukāttāhamānāni angulikāni hetthātō.
 Sowaṇṇapuyyāntāñ bhāmīñ dīvēd tañ gāmanawikā sowaṇṇapātīñ dāya gantvā raṇṇō niwedayuñ.
 Purā pāchāṇṇapassamhi sattāyōjanā matthakē gangāpārē Tamhapittē tamālōhañ samutthāhi.
 Tañ gāmiḍā tamālōhañ hijamāddāya pātīyā rājānūmāpasāñamma tamatthancha niwedayuñ.
 Pubbaḍḍakhīnādisamhi puratō chatuyōjanē Sumanawepigāmanhi utthuhīnāñ wāsi bahū.
 Uppalakuruvindīhi missakēnāwa. Gāmiḍā dāya pātīyā ewa gantvā raṇṇō niwedayuñ.

Wissakamma: "The rāja Gāmini is meditating about the bricks for the chétiyo. Repairing to the bank of the deep river (Kadambo) a yōjana from the capital, there do thou cause bricks to be produced." Wissakamma, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The dēwatā of that spot presented himself to the huntsman in the form of a "gōdho." The sportsman chasing the "gōdho" came upon, and saw the bricks; and from the circumstance of the "gōdho" vanishing, he there thus thought: "Our sovereign is desirous of constructing the great thūpa, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Achārawattigāma, situated three yōjanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yōjanas, in the south east direction from the capital, on the bank of the river (Mahāwelliganga) in the Tamhapitto division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rāja, reported the circumstance.

In the south east direction from the capital, at the village Sumanawāpi, distant four yōjanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rāja, reported the circumstance.

*Puratō dakkhiṇēpassi atthayojanamattakē Ambalattikolāṇaṃhi rajatāṃ uppajjathā.
Nagarādāniya ēko ābhya sakatē bahu, Malayā singivetrādān āvetaṃ Malayāṃ gatī;
Līnassa auiduramhi sakatāni thapāpiya, patōdaddurānicchhantō āruḥhō taṃ mahindharaṃ,
Chātippanānikapakkhaṃ paṭṭakāḍḍhiya nāmītaṃ dīvēdā paṇḍarāyā; ānicha pāsānattāncha taṃ phalāṃ,
Wāṇṭilāṃ wāsiyā chhetvā "dassānagganti" chhīyā; kālāṃ ghōṣiṃ saḍḍhāya. Chāttārōṇḍawāgamaṃ.
Hattihō sō tōḥhiwādetvā, nīṇḍāpiya nīḍarō, wāsiyā wāṇṭasāmantā tachaṃ chhetvā apasāyaṃ.
Maṇḍhīwā wāṇṭapunnantāṃ yāsānpattīhi dāya, chāttārō yāsāpūrē tī pattī tē samadāsi sō.
Tī taṃ gaḥetvā pakkāmaṃ. Kāḍḍha ghōṣiṃ sō puna, ayyē ḥhinḍawā thērā chāttārō tūthā dyaṃuṃ.
Tīsaṃ pattī gaḥetvā sō puna samējjōḥi pūriya, adāsi tīsaṃ pakkāmaṃ tayo; ēko wāpakkamī.
Rajataṃsa pudassitūṃ āroḥḥitvā tatōhi sō, nīṇḍāṃ līnassanāṃhi tānījā paribhujatha.
Sīdaminjā wānījōpi bhujitvā yāwattattāṃ bhujitvā gaḥetvāna tēdā thērapadānugā;
Gantvāna thērapassitvā wēgyāwacchhāmakānicha; thērōcha līnāḍḍhāwāna tassamaggāṃ amāyā.
Thērā wānīya, sō tīna gaḥetvāntō līnāḍḍhāwāna līnāḍḍhāwāṃhi thāwēdā passitvā rajatāṃpi sō.
Wāsiyā dhanitvāna rajatāṃsi wījāniya; gaḥetvāṇāṃ sajjhupīṇāṃ gantvāna sakatāntīkāṃ,*

Eight yojanas to the southward of the town, in a cave called Ambalattikōlo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayā division to procure saffron and ginger in the said Malayā division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a "chāti" attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, "This is precious: I must give it (to the priesthood);" in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed; one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the thēro there, and showed him the usual attentions; and the thēro pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the thēro, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hasting to the carts, and

*Sakattiñi thapetewā, aṇṇāpiṇḍantamāḍiga, labhā Anurādhapurāṇ āgama warawānigā,
 Dassetwā rajatan rāṇo tamatthampi nimbāyā. Puratō yachchhimi puzzi, pañchayōjanamatthakā,
 Urūwēlapattani muttā mahāmalakamattiyā pavāḍāntarikānādhānā samuḍḍā thalamokkamaṇā,
 Kēwatthā tā aṇṇāpiṇḍa rāṇā katvāna ikatō, pētiya anoyitvāna muttā achāpāwāḍānā.
 Rājānampasāṇkamma tamatthampi nimbāyā. Puratō uttarēpassi ratta yōjana matthakā,
 Pēliwāpīgāmaṇa wāpiṇ paḅḅhantakānāre jayinā wāḷakāpiṇḍi chāttāre uttamā manā nissaddapottappama-*
nā ummāpuyyāni bhāṇḍā.

*Ti dīwā sannaḅhāḍḍō āgantwā rājāntikaṇ " ewaripānāni āṇṇāmayā " itī nimbāyā.
 Itthāḍḍāni etāni mahāpuyyā mahāmatī mātthāpattānappannā nāṇṇi tadāhien vā.
 Vāḍānurupavāḅkārā tēvā katvā samuḍḍā itī vāḅḅhā katvā sabḅāni āharāpayā.
 Khēdampikāyapāsaṇḅha machāntayitwā, puṇṇāṇ paṇṇamaṇasāpachāntāḅḅi twā; siddhēti sādhanasatāni
 sūkhā karāni; tasmā paṇḍunāsāṇa kurēyya puṇṇanti.*

Sujānappasāḍḍānāwīgattāyā katī Mahāwāsi " Mahāthupurāṇādhānādhāḅḅā, " adma atthawāṇatimā paricchēkkāḅḅā

leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurādhapura, and exhibiting it to the rāja, explained the particulars.

To the westward of the capital, at the distance of five yōjanas, at the Urūwēlapattano, pearls of the size of " nelli " fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yōjanas, in the stream flowing through the broken embankment of the tank of Pēliwāpīgāmo, four superb gems, in size a span and four inches, and of the color of the ummā flower, were produced. A huntsman discovering these, repairing to the court reported, " Such and such gems have been discovered by me."

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahāthūpo. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty eighth chapter in the Mahawanso, entitled, " the acquirement of the materials for the construction of the Mahāthūpo," composed equally for the delight and affliction of righteous men,

EKUNATINSATIMO PARICHCHIEDO.

*Evañ samattē samāhāre wesākhē punnamāsigañ pattē, wesākhā nakkhattē, Mahathūpatthamārahā.
 Hāretwāna taññā yūpañ, thūpatthānamakāhāyā, satatattē mahipālo thira kātumanikadhā,
 Yōdhēhi dharāpetwā gulāhāsānāki taññā, kuññā dharāpetwā pādūyē, chunñitē aha,
 Chāmmāwanadibhayaḍḍhi mahāthutthāki maddiyē, bhūmiyāthirādhāwatthā, atthānuttamācchakkhāyā,
 Akāsongā patitattāna Satatātintakē mattikā sulhuma tattha samantā tāsāyāyā;
 "Nāwanitā" mattikā tēsa sukhumattā pamucchati : khindāwā sāmanēra mattikān āharuñ tatā.
 Mattikā attharāpēsi tattha pulidānākeṭṭhimi ; iṭṭhahāḍ attharāpēsi mattikōpari isaro,
 Tassōpari ; kharañ suddhān kuruwindān tatōpāri : tassōpari ayōjānā ; maru ontu tato parān.
 Ahatañ sāmāyēsi Himawanta sugandhākañ, sāttharāpēsi bhūminda palikanta tatōpari,
 Silāyā sāttharāpēsi phalikkāntarāpēsi ; sātthattumattikā kicchehi nāwanitawahayā ohu.
 Niyosina kapitthāna sannirēna rasodakā atthāngulān bahatā lohapaddhān silōpari,
 Maṇḍilāyā tilatīlāsaññi tāya tatōpari suttāngulān vijjhupaddhān sāttharāpēsi ratthēmbhō.*

CHAP. XXIX.

Thus the collection of the materials being completed, (Dutthagāmini) on the full moon day of the month of "wesākho," and under the constellation "wesākho," commenced the Mahā thūpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thūpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatātintako,—the spot where the aerial river (flowing out of the Anōtattho lake) descends, spreading the spray of its cataract over a space of thirty yōjanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "nāwanita" clay. This clay, sanctified sāmanēro priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of "kuruwinda" stones; over that, a plate of iron; on the top of that, the ruler of the land spread the incense of the dēwas, brought by the sāmanēros from Himawanta; over that layer of "phalika" stone, he laid a course of common stones. In every part of the work the clay used was that which is called the "nāwanita." Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the "kapittho" tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermilion paint, mixed in the "tila" oil.

*Mahāthūpapatitthāna thāna hwaṃ mahipati karewa parikkamāsi nippaṇṇaṃ chitāsi,
 Asāhi sukkaṃpakkhaṃa diṃṃṃṃhi chātuddasi, karewa bhikkhutaṅghassa xannipāṇidān wadi.
 'Mahāchittiyamatthāya, bhaddanta, mangolittākaṃ patitthāpessāṃ tve ettha : sabbā saṅgho samāsa añ.
 Buddhapajjapayogena mahājanakhattikā ;' Mahājanā pāṇthiko gandhamādi gāṇṭhiya,
 'Mahāthūpa patitthānaṃ gāṇṭhiya' itti. Chētiyattānagāṇṭhiya amachchēcha niyōjayi.
 Anupiti narindina Munisā piyagārawā antēhi pakārihi tatattānawulankarā.
 Naggaraṃ ulalanchēwa maggauchēwa idhāgataṃ antēhi pakārihi alankariya bhupati.
 Pūhātēcha chātuddwārā naggaraṃ thupāpayi nahapitē nahāpakēchēwa kappakēcha bahu tathā.
 Wattāchē gandhamādi chātuddwārā mahājanatthān bhūmāṇā mahājanakhattikā,
 Patiyattānā etāni sādayitvā yathāruchiṃ pōrājānapadāchēwa thupattānawulankarā.
 Sumaṇṭhāthi nēthi thānatarawulānāto ānakkhitō amachchēchi yathāthānā mahipati.
 Sumaṇṭhāthi nēthi dēwakānupamāthi nūtaṃthi paribulhō vamaṇṭhāpāṇṭhō,
 Chātollānawulāthi nēthi paribulhō nūtaṃ tūriya māghattā dēwakānupamāthi,
 Mahāthūpapatitthāna thānāthānawulāthi nēthi nūtaṃthi, nandayantō mahājanā.*

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahā thūpa was to be built ; on the fourteenth day of the bright half of the month "asāla," causing the priesthood to be assembled, thus addressed them : "Revered lords ! initiative of the construction of the great chētiyo, I shall tomorrow lay the festival-brick of the edifice : let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed : "Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahā thūpa."

He ordered his ministers (Wesakho and Siridēwo) to decorate the place at which the chētiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers ; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thūpa.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments ; attended by forty thousand men ; accompanied by a full band of all descriptions of musicians ; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to

*Thérassa upadésina tassa rdjā ukdrayī majjhimā chētiydwatthān patitthāpētumitthiā d.
 Sōwappurajattichēwa ghattē majjhi thapāpayi atthattā atthittuādhō pariwaraya tē pana.
 Atthuttarasakassanēha thapāpēsi nāvī ghattē atthuttarī atthuttarī waltthānanta sūtī pana.
 Itthikā pariwarattāha thapāpēsi wisunwisū sammadina amachēhina bhavitina antādhā.
 Tātō tēnā gāhayitvā nānāmagalasammataṇ puratthiāwadiddhāgē puthamaṇ mangalitthikān,
 Patitthāpēsi sakkaśchēhā manunā gāndhahādilamē jātisomanapappēsu pūjitēsu takhī pana.
 Ahosī puthawikānso sūdā uttāpī suttahī patitthāpēsi machēhī, mangalaśchā kdrayī.
 Ekaṇ dōlhi mdsassa sakkapakkāhī sammattē upōsatē pannarasē patitthāpēsi itthikā.
 Chātuddisā thitē tattha mahāthērē andāwē wandibē pūjagiltvēcā suppatitō kassina sō.
 Pubbatārān dīvān gantvā Piyadassīn andāwēn wanditvēcā mahāthērān atthdēi tassa suttikē.
 Mangalaṇ tattha waddhēto tassa dhāmmamahāsi sō thērassa dīvān tassa janavahēsi suttikā.
 Chātōlissasahassānānā dhāmmadhānānāyo ahu, chātōlissasahassānānānā sōtapattiphalaṇ ahu.
 Sahassān sakadāgāmi anāgāmiśchā tattakā sahaṇṇyēcā arahantā tatthāhīnā gihijān.
 Atthārasasahassānā bhikkhū bhikkhuniyōpana chuddastiyēcā sahaṇṇā arahantī patitthahū.*

adopting the proposal of the théro (Siddhattho), under the direction of that théro described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings: and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month "asāla," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahā thēros, victors over sin, at each of the four quarters at which they stood; repairing to the north east point and bowing down to the sanctified mahā théro Piyadassi, stationed himself by his side. The said (mahā théro) on that spot raising the "jaya mangala" chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity; forty thousand attained the state "sōtāpatti;" a thousand "sakadāgāmi;" the same number "anāgāmi;" and a thousand also, in like manner, attained "arahat." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahat."

*Evam paramamattind ratanattayamhi chāgādhimuttamanasā janatā hitina lōkathussiddhi paramā bhavetīti,
patto māhādānīna gajayōgaratī, karēyyāti.*

Sujanappasiddasamāgatthāya tatē Mahāwanō "thūpārāmāhō nāma" ākūṇṭhitinō paricchhedo.

TINSATIRO PARICHCHHEDO.

*Wanditwedus mahārājā sabbaṃ saṅgha nīvāntēgi : "yāwachētiya sīttānā bhikkhūna gacchatha mī," iti,
Saṅgho taṃ vāddhiwēsi anupubbina sō pama yōkhatō yāwāntāhaṃ sātthānaādhivāsinaā.
Alatthō padāhaṃhikkhūki tē laddhā sumanōsa sō sīttārasara thānēsa thūpatthānaācamatatō,
Maggapē karayitwedus māhādānā pāwattēgi suttāhaṃ tattha māghama tatō saṅghaṃ mīyājāgi.
Tatō dherin charāpetwā sīttāka wāddhaki lahaṃ sannipātesī tē dūsa paṇṇasuttasātānhi.
"Kathaṃ karissasi?" rājjakō pucchēhīti, dhu bhūpatī "pessiyānaṃ satāsa laddhāpansunna sahatān āhaṃ."
"Khēyayissāmi" akāhaṃ, taṃ rājā paṭibhāyī : tatō upadāhupadāhaṃsa "pānūwē ammaānīcha."*

From this example (of Dutthagāmini) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

The twenty ninth chapter in the Mahāwanso, entitled, "the preparation for the (construction of the) thūpo," composed equally for the delight and affliction of righteous men.

CHAP. XXX.

The mahārāja reverentially bowing down to the whole priesthood, thus addressed them : "Whatever the term of the period may be, during which the chētiyo will be in process of completion, (for that period) accept your maintenance from me." The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thūpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers: they amounted to five hundred in number. One of them being asked by the king, "How much work canst thou perform?" he replied to the monarch, "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rāja rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,

Ahaññ. Rājā baṭṭiddhī chaturō tēpi waddhaki. Atheko paṇḍito, wyaḥto waddhaki āha bhūpatin.
 " Udukkhali kothayitwa, ahañ, supphēhi waddhiti, piyāpayitwa nissidhi sakaṃ paṇṇanamammaaṇā."
 Iti seutte anuṇṇasī tiṇādinetha nō siyā chētiyāmkhiti bhūmindo Indatulliyō parakkamō.
 " Kīñ saṇṭhāpā chētiyā tūñ karissasi tawāñ ?" iti. Pucchhāntā tūñ khapahyāwa Wissakammo tamāwasi.
 Sōwānnapatī tiyassa purāpetodha waddhaki piyānā wārimadāya wāripitthiya mādhanī,
 Phallikāgōlaudisā mahābubbūlamutthahī ; " dōhidisā karissanti ;" tussitwa tassa bhūpati,
 Sahassaggaṇaṃ wathayugaṇaṃ tathālaṅkārapādulā kahāpanāni dwādasasahasāni maḍayayī.
 " Itthakā dharāpasuṇā apilente kathaṃ vari ?" iti. Rājā wicchināsī rāttin ; yathawa tūñ maru,
 Chētiyassa chatuddwāre dharitwāna itthakā rāttin-rāttin thapayinā ekekāha pahēnakā.
 Tāñ sutwā sumāna rājā chētiyikāmmachārābhī ; " amulamethhakammanāha nakkāṭṭabanti" āpaya
 Ekekāmiñ dwārasmiñ thapāpēsi kahāpanē solasasatasahasāni wathānāni bahūnicha.
 Wividhānā alaṅkāraṇa khujjābhōjjaṇa sapānākaṇa gandhamālagulāḍḍha mukhamānākapanchakaṇa ;
 " Yathāruchitā gahantū kammaṇ katwā yathā ruchiṇ" itī tathāwa apēkkhiteva adānū rājakammikā.

at last they stated two "ammanans" of sand. The four bricklayers (who gave this answer, also) the rāja dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch : " I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakko himself, being aware that on this thūpo no grass or other weed ought to be allowed to grow, inquired of him, " In what form dost thou propose to construct the chētiyo?" At that instant Wissakammo (invisibly) came to his aid. The bricklayer filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish) ; a great globule, in the form of a coral bead, rose to the surface ; and he said, " I will construct it in this form." The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahāpanas.

In the night the rāja thus meditated : " How shall I transport the bricks without harassing laborers?" The dēwas divining this meditation, night after night brought and deposited at the four gates of the chētiyo bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the chētiyo ; and caused it to be proclaimed, " It is not fitting to exact unpaid labour for this work." At each of the gates he deposited sixteen lacs of kahāpanas ; a vast quantity of cloths ; food together with beverage, served in the most sumptuous manner ; garlands of fragrant flowers ; sugar and other luxuries ; and the five condiments used in mastication ; (and issued these directions) : " Having performed work according to their inclination, let them take these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

*Thupakammassābhayattham'iko bhikkhu niddamayaṃ mattikāpiṇḍamadāya attand'abhiṇāḥkatarā,
Gantvāna chētiyotthānaṃ upekkhitoṃ vājakammikā, adāsi: taṃ waddhakissa gāyahasūyāya jagi so.
Tasādhāraṇā widdhina tatthēhāsi kutukulāṃ, kammantaṃ vājā suttadāna, āgato pucchāsi waddhakā.
"Dāna, ikina tatthina papphānddāya bhikkhavo, ikina mattikā piṇḍaṃ mayihaṃ ahaṃ paṇa:"
"Ayaṃ āgantukā bhikkhu, ayaṃ niddāsiḥ iti jāndmi dewdā." Wacho sutto vājā samappayi,
Ekaṃ balattham' dassetāṃ mattikādayaṃ gatiṃ sō balatthassa dīpāsi: sō taṃ raṇṇaṃ niwēdayi.
Jātinakulakumbhā sō mahābōdhingayā tayā thapāpetvā balatthina vājā dīpāsi bhikkhuno.
Ajānitaṃ pappayitvā thitāsi tassā bhikkhuno balattho taṃ niwēdasi: tadd' taṃ jāni sō yati.
Kānēdā janupāsi Piyangullaniwāsiḥ thēro chētiyakammassāmiṃ mahiyattāṃ niddamayaṃ,
Tasāvittikā waddhakissa ṇḍakā iha āgato: tatthiṭṭhikā paṇantina vatiṃ katvāna iṭṭhakā;
Kammāhe saṇchayitvāna waddhakissa uddesi taṃ: sō taṃ tattha niyāsi kutukulamahāsiha.*

A certain priest, desirous of contributing his personal aid in the erection of this thūpo, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the chētiyo, and eluding the king's overseers (who had been enjoined to employ paid laborers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference). This evasion (of the king's order) being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), "Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; (but I am not personally acquainted with them).

The rāja having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a "balattho," (one of the messengers who enforce the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rāja. The king, (in order that he might fulfil his own vow of building the dagoba exclusively with paid labor, yet without compelling the priest to violate the rule, that priests should never accept any reward or remuneration), had three jars filled with fragrant jessamine and mugreen flowers deposited near the bo-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bo-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain thēro, the relation of the aforesaid bricklayer, resident at Piyangullo in the Keliwato division, impelled by the desire of contributing towards the construction of the chētiyo, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither; and deceiving the superintendents of the work, presented the

Rāja sutvāna tañ, āha; "āpētun saḥkōte tamittikāñ?" "jānantōpi nainkōti;" rājānañ āha waḍḍaki.
 "Jānti tvañ thērañti?" wuttō; "amātiḥasi." So tañ rājānatthāñ appi balatthāñ tassa bhūpati.
 Balatthō tēna tañ natwā rājānañ dyupagatō Katthahāpariwēnē thērañ paṭṭiya, mantiya.
 Thēraṇa gamandhañcha gatattānañcha jēniya; "tumhāhi saḥagachchāmi saḥagāmañti" lāsaya.
 Hoṇṇo saḍḍaṇa niwēliss; rājā tassa adāpayi wutthuyugāñ saḥasaggañ mahaggañ rattakamhañ.
 Sāmañake parikkhārē bahukē saḥkharampiccha, sugandhatēlandiccha dāpetwā amasāsi tañ.
 Thēraṇa saḥagantwā, sō puna dīwari Piyaṅgallakē thērañ siddhachchāyā siddakāya nisīdiya,
 Saḥkharapānakañ datwā pādē tittāñ makkiya upāhandhi yōjetwā parikkhārē upānaya.
 "Kūṭapagassa thēraṇa gahitā mē imē mayā wutthuyugāntu puttassa saḥbandāni daddāmi wō."
 Iti wuttwāna datwā tē gahetwā gacchhātō puna manditwā, rājānācha rājā randaṇamha sō.
 Mahāthūpi kayiraññāni bhātiyāhamma arakā anāsaṇṇakāhi janā pamaññā sugatāni gatā.
 Chittappuḍḍamuttēna sugatē gatē uttamā labbhatitē siddhīdāna thupayjānā kartā bodhō.

brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rāja was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the thero?" thus urged, he said, "I do." The monarch, that he might point him out, assigned to him a "balatthō." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rāja, proceeded to the Katthālo piriwēno; and sought the society of, and entered into conversation with, this thero. Having ascertained the day of the thero's intended departure, as well as his destination; he said, "I will journey with thee to thy own village." All these particulars he reported to the rāja, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a "neli" full of scented oil, dispatched him on this mission. He departed with the thero; and on the following day, at the Piyaṅgallako wihāro, having seated the priest at a cool, shady, and well watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. "This pair of cloths and other articles belonged to a certain thero who is attached to me as if he were a son: accepting them from him, I now give them all to thee." Having thus spoke, and presented (the thero) with these things; to him who was departing, having accepted them, the "balatthō" in the precise words of the king, delivered the royal message.

Many asankiyas of paid laborers in the course of the construction of the thūpo becoming converts to the faith, went to "sugato." The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thūpo.

Etthiwa bhutiyāzammaṃ karitvā bhūyādum Tāvatimsamhi nibbattā mahābhupamhi nissāṭṭi.
Awassitvā pubbāzammaṃ dīṭṭhāzammaphalā ubbō gawhāwādlādiyitvāna thūpaṃ pūjitaṃgata.
Gandhamālāhi pūjēvā chētiyaṃ ubbhāwādiyaṃ. Tasmā khagē bhātiwanāwāsi thēro Mahāsiwo,
Rattihūgē "mahābhūpaṃ wāwāsiṃmāsi," āgato, tū dīvādāna mahā sattaṃpanṇirūḥḥamāpassiṃ.
Adāsiwāna, attānaṃ paṇi sampattimābhūtaṃ, thāwā tō sabbāwāwādiya pariyaṃmaṇā apucchēhi ta;
"Bhāwāto sakalō dīyō dīhohhāsiṃ wō tūha; kīnnaṇḍāzammaṃ karitvāna dēvalokaṃ itō gata?"
"Mahābhūpē kutaṃ kammaṃ?" tawa bhānaṃ dīwāsi. Ewā Tathāgātēgāwa paxāṭṭhi mahapphalō;
Pupphayānattēyaṃ thūpē tthāḥḥi chētaṃ chētaṃ sannaṃpathawiyā kawa tthānattēwa wāsiṃ.
Nawawāsi chētaṃ sabbāṃ ewā wāwāsiṃ tū. Attha rājā bhikkhūsaṅghāṃ sannipātāmaḥārāy,
Tathāsiṃ sabbāsiṃ sabbāpātāmaḥi bhikkhāwō. Rājā saṅghamupāgamaṃ pūjēvā ubbhāwādiya.
tthāḥḥiṃwāsi bhūpā pucchēhi; saṅghā wiyākatō "wō siddānattāṃ thūpaṃ tthānattēhi bhikkhūhi,

Two women who had worked for hire at this place, after the completion of the great thūpa were born in the Tāvatimsa heavens. Both these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended (at a subsequent period) to this thūpa to make oblations. Having made these flower and other offerings to the chētiya, they bowed down in worship.

At the same instant the thēro Mahāsiwo, resident at the Bhātiwanako wihāro, who had come in the night time, saying, "Let me pray at the great thūpa;" seeing these females, concealing himself behind a great "sattaṃpanni" tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their prayers he addressed them thus: "By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the dēwas?" These dēwatās replied to him: "The work performed by us at the great thūpa." Such is the magnitude of the fruits derived from faith in the successor of former Buddhas!

As by the bricklayers the thūpa was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (theros) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon, the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rājā repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, "That is brought about by the inspired priests, to prevent the sinking of the thūpa itself (when completed); but now, O mahārāja! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking." Receiving this reply, the

"Katoñ itan, mahārāja, na iddhi karissa tē agantattha makutvā tañ mahāthupāñ samūpaya."
Taṃ sutvā sumāso rājā thupakāṇāmaḥārāyī: pupphayānāso dāsuṃ itthadā dāvaḥṭṭiyā.
Bhikkhūsaṅgho samayāvañ Uttarañ Sumanampīcha chetiyaḍḍhatugabbhatthān pādāso meghawannaṃkē,
"Aharathāti" gōjissu. Tē gantvā Uttarakuruñ autti catandiyāna, mitthārē samūhāsurā,
Atthangulāni bahalā, ganthi pupphē uḍḍhā sabhā, ekkamīghawannaṃpādāso dhārissā ghaṇē tatā;
Pupphayānāso uparī majjhē ekaṃ nipātiya, chatu pūṇṇhī chaturō manjusaṇḍiyo ekkadīya.
Ekampidahanthāyo disabbhāge puratthimē adassanā karitvā, te thapayissu mahiddhila.
Majjhāmi dhātugabbhāso tassa rājā ācārāyī catanāyā bōdhīkulikkān abhikkhāraṇāraṇā.
Atthāraṇa ratanikā khandhā sikkhāso paṇḍitaṇḍa, pāḍalamāyo mulō so, iḍḍānē patitthila,
Sūvaḥṭṭharaṇatatakkhandhā manipattīhi ekkhā, hīṇāyāso pādūpattā phalipāḍḍhān ācārā;
Atthangulīhi tassa khandē pupphatūpīcha chatuppadānā paṇṭīcha, haṇṇapaṇṭīcha, sabbhā.
Uḍḍhānācāruchitānānti muttā kīṇiṇijalākān samāggaṇḍatapaṇṭīcha dāḍḍānīcha tāhīn tāhīn,
Chitānācāruchitānānti muttā kīṇiṇijalākān samāggaṇḍatapaṇṭīcha dāḍḍānīcha tāhīn tāhīn,
Chitānācāruchitānānti muttā kīṇiṇijalākān samāggaṇḍatapaṇṭīcha dāḍḍānīcha tāhīn tāhīn,
Chitānācāruchitānānti muttā kīṇiṇijalākān samāggaṇḍatapaṇṭīcha dāḍḍānīcha tāhīn tāhīn.
Rawichandārarūpāyī nānā padumakānīcha, ratanīwālī kutānīcha wītānē appitānānā.
Atthuttarasahassāni scattānīcha wīdhānīcha mahaggaṇḍānānī rangilānī wītānē lamitānānā.

delighted monarch proceeded with the building of the thupo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kōtis of bricks (had been consumed).

The priesthood for the purpose of obtaining (meghawanna) cloud-colored stones, for the formation of the receptacle of the relic, assigned the task of procuring them to the samaneros Uttaro and Sumano, saying, "Bring ye them." They, repairing to Uttarakuru, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the "ganthi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired theros placed one (of the slabs); and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rāja caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits; the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "hanso," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs; emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "neli" were studded. At the foot of the bo-tree

*Bodhiṃ pavikkhīpitvāna nānaratana vitthikā mahamulākamuttāhi sotthārītu tadantari.
 Nēdratana pupphānaṃ chatugandhudaḥamūcha punṇā punṇaghata paṇṇi bodhimulā katānaṃ.
 Bodhipācīna paṇṇattē pallakīpi anagghakē sōvaṇṇabuddhayaṇṇīmaṇṇi nīdāpīsi bhūsurā.
 Sarirāwayamed tassa patināya yathārahaṇṇānāṃ ānāvaṇṇīhi ratanēhi katāsurucchīrā aṇṇā.
 Mahābrahma tūto tathā rajatachchhatta dhārakē; wijayuttarasāṇḍhina Sakkoḥa abhiseka dō;
 Panchatthā Panchasikō; Kālānāgō saṇṭakhi; sahaṇṇatthō Mārōcha saṇṭṭhiraḥakīkaro;
 Pachinapullaṇṇa kanibhā sāsāsa dīdāpi, kōti, kōti, dhanagghacha pallakā atthanaṇṇā.
 Bodhiṃ vassakē katvā nāndratanaṃamāṇṇānāṃ kōti dhanagghakāṇṇīva paṇṇattānāṃ saṇṇānāṃ aṇṇā.
 Sattaṇṇatthā sātisa tatthattha yathārahaṇṇānāṃ adhikāri abhiseka; Brahmāyācchannamēvācchā;
 Dhammachakkapavattinā; Yaṇṇapābajanāṃpīcha; Bhaddawaggiyapābajjā; Jātillānaṃ dhamanāṃpīcha;
 Bimbisāragamāṇṇāpi; Rājagahapavāsānā; Wēluwanassa gahāṇṇā; aṇṇi sāvakē tathā;
 Kapilawatthagāmanā; tathīva ratanachchāṇṇānā; Rōḥula Nandapabbajjā; gahāṇṇā Jitawanassācha;*

rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddha, (in the attitude in which he achieved buddhahood, at the foot of the bo-tree at Uruwēla, in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colors, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha), stood (the figure of) Mahābrahma, bearing the silver parasol of dominion; Sakko, the inaugurator, with his "wijayuttara" chank; Panchasikho with his harp in his hand; Kālānāgo together with his band of singers and dancers; the hundred armed Māro (Death) mounted on his elephant (Girimēkhala), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kōti." In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "kōti" of treasure. The various acts performed at each of the places at which (Buddha had tarried) for the seven times seven days (before his public entry into Bārānesi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission: viz.,) Brahma in the act of supplicating Buddha to propound his doctrines: the proclamation of the sovereign supremacy of his faith (at Bārānesi); the ordination of Yaso; the ordination of the Bhaddawaggi princes: the conversion of the Jātula sect: the advance of Bimbisāro (to meet Buddha): his entrance into the city of Rājagaha: the acceptance of the Wēluwamo temple (at Rājagaha): his eighty principal disciples there (resident): the journey to Kapilawatthu, and the golden "chankama" there: the ordination of (his son) Rāhulo and of (his cousin) Nando: the acceptance of the Jēto temple (at Sāvattipura): the miracle of two opposite

*Ambamuliyāpīhiraṇṇaṃ ; Tāvatīśasamhi dīṣanaṃ ; dīṭṭhōrohanapāpīhiraṇṇaṃ ; thērapaṇhasamdgamaṇṇaṃ ;
 Mahāsamayasantantaṇṇaṃ ; Rāhulovādamiwacchaṃ ; Mahāmangalasuttapeṇṇaṃ ; Dhanapālasamāgamaṇṇaṃ ;
 Alawakāngulindanaṇṇaṃ ; Apāḍḍadamaṇampīṇṇaṃ ; Parāyana-kāṣamitaṇṇaṃ ; āyucchosajanaṇṇaṃ tathā ;
 Sūkarāmadāwagahanaṇṇaṃ ; singiwanṇayugassacchaṃ ; paṇṇōdakapāṇaṇṇaṃ, parinibbānamīwacchaṃ ;
 Dīṭṭhamānussa paridīṭṭhaṇṇaṃ, thērasapaddawandanaṇṇaṃ ; dāhinaṇṇaṃ agginibbānaṇṇaṃ ; tattha sukkaḍḍamiwacchaṃ ;
 Dhātuvīṭṭhaṇṇaṃ Dōṇaṇṇaṃ. Pasāḍajatakāṇiṇṇaṃ yīṭṭhuyēna a' āreṇi jātakāṇi vujjāṇā.*

results performed at the foot of the ambo tree (at the gates of Sāwatthipura): his sermon delivered in the Tāwatinsa heavens (to his mother Māyā and the other inhabitants of those heavens): the miracle performed unto the dēwas at his descent (from the heavens, where he had tarried three months propounding the "abhidhammapitaka"): the interrogation of the assembled thēros (at the gates of Sankapura, at which he alighted on his descent from the Tāwatinsa heavens, and where he was received by Sāriputto at the head of the priesthood): the delivery of the "Mahāsamaya" discourse (at Kapilawatthupura, pursuant to the example of all preceding Buddhos): the monitory discourse addressed to (his son) Rāhulo (at Kapilawatthupura after he entered into priesthood): the delivery of the Mahāmangala discourse (at Sāwatthipura, also pursuant to the example of preceding Buddhos): the assembly (to witness the attack on Buddho made at Rājagaha by the elephant) Dhanapālo: the discourse addressed to Alawako (at Alāwipura): the discourse on the string of amputated fingers (at Sāwatthipura): the subjection of (the nāga rāja Apālālo at * * * * *): the (series of) discourses addressed to the Parāyana brāhman tribe (at Rājagaha;) as also the revelation of (Buddho's) approaching demise (communicated to him by Māro three months before it took place at Pāwanagara): the acceptance of alms-offering prepared of hog's flesh (presented by Chandayo at Pāwanagara, which was the last substantial repast Buddho partook of): and of the couple of "singiwanṇo cloths (presented to Buddho by the trader Pukusso, on his journey to Kusinānagara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando's taking it for Buddho from the river Kukuta, the stream of which was muddy when he first approached it to draw the water): his "parinibbāna" (at Kusinānagara): the lamentation of dēwas and men (on the demise of Buddho): the prostration at the feet (of Buddho on the funeral pile) of the thēro (Mahā Kassapo who repaired to Kusinānagara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahā Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho's) relics by the (brāhman) Dōṇo. By this (monarch) of illustrious descent, many of the "Jātaka" (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were

Wessantaraajitulanu wittārinā akārayi: Tusitapuratōyāna bodhimandaṃ tathāwacha.
Chātudāsiyāsi chātūro mahārajā sītā ahu: tetthāna dewaputtācha: dewatīnāna kumārīyo.
Yakkhasināpati aṭṭhamasittha, tatōpari anjalimpaggahāsiwā, pupphapunnāghaṇṇa tato;
Nacchakāḍḍhatāsiwā turigaṇḍakāḍḍhatā siddhagāhāsiwā pupphasakāḍḍha dharā tathā.
Padumāniggadhāwā aṇṇe dēwācha nēkadā: ratanagghiya pattha dhammachakkaṇa mēwadhā;
Khaggadhara dēwāpanttha, dēwā patthara tathā: tēsa sirasē panchahatthā gāḍḍhatthāna pūrītā.
Dukūḷawāḍḍhikāpanti sādā paṇṇitā ahu: phalikhaggi chātukkaṇṇe kēkiccha mahāmāyā.
Suwaṇṇamāyānimmittāna rāsiyowajirāwacha: chātukkaṇṇa chātūro kātā hēsaṃ pabbasara.
Midawāṇṇakapāḍḍha chātūyāyāna ujjālā wissutā appitā dāra dādugāḍḍhikā khūsitā.
Rūpaḍḍhetthā sabbāni dādugāḍḍhā manāramā ghaṇaḍḍhetthāna kārāpā mahāpati.
Indaguttō mahāthēro chātāḍḍhiyāna mahāmāli kammāḍḍhetthāyako ettha sabbāna uṇṇidāsi imā.
Sabbāna rājāḍḍhiyā itāṃ, dēwatāna ghaṇaḍḍhiyā, uddhiyā ariyānaṇṇa aṇṇāḍḍhaṃ patthitā.

also represented. He caused Buddha's acts during his existence as Wessantara rāja to be depicted in detail; as well as (his history) from the period of his descent from Tusitapura, to his attaining buddhahood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dattarattha, Wirulho, Werūpakko and Wessawanno) were represented: thirty three dēwas and thirty two princes: twenty eight chiefs of yakkhos: above these again, dēwas bowing down with clasped hands raised over their heads: still higher (others bearing) vases of flowers: dancing dēwas and chanting dēwas: dēwas holding up mirrors, as well as those bearing bouquets of flowers: dēwas carrying flowers, and other dēwas under various forms: dēwas bearing rows of boughs made of jewels: and among them (representations of) the "dhammachakko:" rows of dēwas carrying swords: as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-colored stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure gold, costing a "kōti." The chief thēro Indaguttō, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the dēwatās, and by the supernatural agency of the arahat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

*Tiṭṭhañ tañ sugatañcha piyyatarañ lōkuttarañ nittamañ dhātuañ tassa wichuṇṇitañ janahitañ dātāta
pujīya puṇṇantañ samasāhehamecchakañ natinañ siddhāgalaṅkāto tiṭṭhantañ, sugatañveiyassa munina
dhātuneha sampajāyati.*

Sujanappasādasamwigatthāya kaṭi Mahāwanse "dhātugabōhīramayo" nāma tīnatimō parichchhedō.

EXATINSATIMO PARICHCHHEDO.

*Dhātugabōhamhi kamudni nittā petwā orindama, sannipitañ kārayitwā saṅghassa idamābhuvi :
" Dhātugabōhamhi kamudni mayā nittāpītāsi pi ; sava dhātu niddhamsi, bhanti, jandha dhātuyō."
Idaṃ watwā mahārājā nangarañ pāceti. Tatō dhātuañ dharaṇā bhikkhūā bhikkhusaṅghō wichintiya,
Sōnuttarañ nāmayūtiñ Pujāpariwatnawāsiṇā, dhātuharaṇāhammañhi jalabhinaṇā nijjāyati.
Chārikaṃ charaṇamāmañhi Nāthe lōkīnitāyahi, Nanduttarōti nāma gaṇḍātiramañhi mānawō,
Nimantewdhhisambadhhañ sahasaṅghaṃ oḥhōjāyati ; Sattā, Payāgapattānā saṅghō ndwamārahi.*

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahawanso, entitled, "the description of the receptacle for the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXI.

The vanquisher of foes (Dutthagāmini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: "The works that were to be executed by me in the relic receptacle are completed; tomorrow I shall enshrine the relics. Lords, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of escorting the relics to the disciple named Sōnuttaro, who resided in the Pujā pariweṇo, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddho), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttaro; who having invited the supreme Buddho with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payāgapattana in a vessel; and the thero Bhaddaji (one of these disciples)

Tattha Bhaddaji therōsa jalāṅkhiṇṇo mahiddhiko, jalāpakkhalinattānaṃ dimā bhikkhū idaṃ wadi :
 "Mahāpandabbutissa mayā mutto sūyaggaṃ pāvedo patito ettha, pañcaviṃsati yojanā ;
 "Tā pāpavitā gangāya, jalā pakkhalitā idha." Bhikkhū amuddahantānaṃ Sattānaṃ taṃ nimedayaṃ.
 Suttāha "kañcha bhikkhūnaṃ wipāḍhiti." Sō tato pāpitaṃ Brahmālokepi mawattimattānaṃ,
 Iddhiyā nabhamugganīmā sattatālasamā thito, Dussathūpaṃ Brahmāloke thapetvā wuddhikā katā,
 Idhānetvā, dāyagittvā janussa, puṇa tān tāhā thapoyittvā ; yathādhānā iddhiyā gangamagatā,
 Pādāṅgutthitvā pādānaṃ gahetvā thūpikāya sō, waddetvāna, dassetvā janussa khipitā tāhā.
 Nanduttaro mīnawakkō dimā tā pāṭihariyā ; "parāyanuttamānaṃ dhātūnaṃ paṇa āyayitvā" sayā.
 Iti pathayā tēntān saṅgho Sōnuttaraṃ yatā tasmā kammā nigōjjetā, "dāyagānānaṃ apī,
 Aharāmi katā dhātūnaṃ" Iti saṅghamapucchāhi sō. Kathesi saṅgho thāssa tassa "idā dhātuyo" itī.
 "Parinibbānamānānaṃ nīpanā Lōlanāyako dhātukhipilōkhitānā kātā Dewindamabruwī.
 "Dewindattānaṃ dōṅṭaṃ māna sārīradhātūnaṃ, Ekaṃ, dāyānā Rāmagāmi Kōliyāthānaṃ mahātānā."

master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity: "Here is submerged the golden palace, twenty five yōjanas in extent, which had been occupied by me, in my existence as king Mahāpānado (at the commencement of the "kappo.") The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, "Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmāloka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathūpa, (in which the dress laid aside by Buddha as prince Siddhatto, on his entering into priesthood) was enshrined in the Brahmāloka heaven, for its spiritual welfare; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes; and having exhibited it to the people, he threw it back there. The youth Nanduttaro seeing the miracle, spontaneously (arrived at this conviction): "It will be permitted to me to bring away a relic appropriated by another."

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sōnuttaro a (sāmanēro) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, "From whence can I bring relics?" The priesthood thus replied to this thereto: "The relics are these. The ruler of the universe, when seated on the throne on which he attained 'parinibbāna,' in order that he might provide for the spiritual welfare of the world, by means of relics, thus addressed himself to (Sakko) the supreme of dēwas, regarding these relics: 'Lord of dēwas, out of eight 'dōnas' of my corporeal relics one 'dōna' will be preserved as an object of worship by the people of Kōliyā (in Jambudīpa): it will be transferred from thence

- 'Nāgalōkaṃ tatenttaṃ, tatō udgēhi sakkatā : Laṇḍādīpī mahāthūpī niddhānāya bhawissati.'
 'Mahākassapathēropi dighadassī mahāyati Dhammasōkavarissāna dhattuwithāvakāraṇa,
 'Rājagahva idamāto rāṇṇa Ajātasattu kārāpento mahādhātu niddhānā sādhu sakkatā ;
 'Satto dōḍḍhī dhattunā dharitvāna kārayi, Rāmāgāmaṃhi dōḍḍhī Sattucchittānānāggahi.
 'Mahādhātu niddhānānta Dhammasōkēpi bhūpati passitvā atthamaḍḍhānā dōḍḍhī mātā akā
 'Mahāthūpī niddhānānta vikkānta tā dīnānti ; Dhammasōkē nīwārēna tattha lakkhāyā yati.
 'Rāmāgāmaṃhi thūpōtu Gangāyā katōpana bhīṇī gongāya bhīṇā ; sūtu dhātukarāṇḍakā ; || 2 ||
 'Samuddaṃ parititvāna, dūvithābhinnī jūḷi tāhī, nīwārēna pīṭhamhi atthā varināmaḍḍhā,
 'Nāga dīnā Laddhāna tā Kālandāya rāṇṇa Manjirīanāgabbhānaṃ upāgama nīwārēna.
 'Dassatī sabhānti gantvā udgēhi sū tāhī dhātunā abhīpūjento netvāna bhāvanā rakaṃ,
 'Sabbaratanaṃyānā thūpānā tassopipari gharānā tathā mēpetvā sabbānāgēhi sādā pūjisi sādāre.
 'Arakkhāmāhātī tattha ; gantvā dhattu niddhānāya : sūtu dhattu niddhāmaṃhi bhūmipālo karissati.'

to Nāgalōka, where it will be worshipped by the nāgas; and ultimately it will be enshrined in the Mahā thūpo, in the land Lankā.

The pre-eminent priest the thēro Mahā Kāssapō, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammasōko for relics, (by application) to king Ajātasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rājagaha, and he transferred the other seven dōnas of relics (thither); but being cognizant of the wish of the divine teacher (Buddho), he did not remove the 'dōna' deposited at Rāmāgāma.

The monarch Dhammasōko seeing this great shrine of relics, resolved on the distribution of the eighth dōna also. When the day had been fixed for enshrining these relics in the great thūpo (at Pupphapura, removing them from Rāmāgāma), on that occasion also the sanctified ministers of religion prohibited Dhammasōko. The said thūpo, which stood at Rāmāgāma on the bank of the Ganges, by the action of the current (in fulfilment of Buddha's prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nāgas discovering this casket, repairing to the nāga land Majērīka, reported the circumstance to the nāga rāja Kālo. He proceeding thither attended by ten thousand kōtis of nāgas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thūpo of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nāgas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither: tomorrow the protector of the land will celebrate the enshrining of the relics.

Rañño saggamandramhē mahāturiyavasaṇṇaṁ parā, parivāse nistānāna sutvā Sōnuttarō yati,
 Ninnajjitvā puthaweyā, gantvāna nāgamandiraṇ, nāgarājassa pūratō tattha pūtaraha lahuṇ.
 Wattādyā abhikkhūsetvā pallakā taṁ nūddiṇa, sukkaṇṭhāna, nāgīna pucchakki āgatadāsaṇ.
 Tasmā muttā, aṭṭhā pucchā thēraṇāgamanaḥḍḍanāṇaṁ uttādhikkāraṇaṁ sabbaṁ sō māghasandāsaṁbrāva.
 "Mahāthūpē uddhāttaṇaṁ Buddhāna vāhita, idha tassāvatthagatā dhātā dīhi nō kiramē tvaṇ."
 Taṁ sutvā nāgarājā sō atura domanassitō "pāṇā ayampi xannāṇā balaḥkārīna gaghitaṇ :
 Tasmā āgattha nīlabbā dhātuyā itī chintiya tattha thilāṇa bhāgīniyyā ākārīṇa nīlādayi
 Nāntā sō Wāsaladatto jānitvā tasmā āyasa, gantvāna chittiyagharaṇa, gītva taṁ karaṇḍakāṇ,
 Sārupādaṇa gantvāna, Kuṇḍalāwuttakāṇ, tiyōjanavataṇa digha, bhāgīyōjanawattāwa,
 Aṭṭhāni sāhaṇṇi māpīṇi phandāṇa dhūdyati pajjalati saylitaṁ sō mahābhikkhū.
 Aṭṭhāni sāhaṇṇi āttādaṇḍivā ahi, māpīṇi saydipi samantā pariwāriti.
 Bahūdimācha nāgāḥa itarīṇa tāhiṇ tādā "yuttāṇa ubbhinnā ādāḍḍāna passinnā mayā " itī.
 Mātulo bhāgīniyyāna kapa tā dhātuyā itī gantvāna thēraṇa taṇ " dhātā natthi mē muttikē " itī.

The priest Sōnuttaro, while yet at his pariwēno, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nāgas, there presented himself to the nāga rāja. The nāga king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the thēro for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Mahā thūpo, pursuant to the predictive injunction of Buddho, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nāga rāja, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place;" and (secretly) signified to his nephew, who was standing by, "By some means or other (let this be done.)" That individual, whose name was Wāsaladatto, understanding his uncle's intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Mēru (and by his supernatural powers extending his own dimensions) to three hundred yōjanas, with a hood forty yōjanas broad, coiling himself up, remained there. This preternaturally gifted nāga spreading out thousands of hoods, and retaining his coiled up position, emitted smoke and lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable dēwas and nāgas assembled at this place, saying, "Let us witness the contest between these two parties, the snakes (and the thēro.)"

The uncle satisfying himself that the relics had been removed by his nephew, thus replied to the thēro: "The relics are not in my possession." The said thēro revealing to

*Rhāgītyōyōtha kucchhīmhi apasitwā kuraṇḍakaṇ, paridimamāno agantwā, uḍḍulāsa nūṭḍayi.
Tadā sō nāgarājāpi "manehīṭamka mayā" iti, paridīwī adā sabbipi paridimāna piṇḍā.
Bhikkhūṇāgama wijayī tuṭṭhā dīwā samāgatā, dhātuyi pūjayanā tā tīnāna saku agamā.
Paridimamāno agantwā adā saṅghassa santikā, bahulā paridimāna dhāttharāna dukkhā,
Tīsaṇ saṅghānukampāya thēkaṇ dhātumadāpayi tīnānuttarā gantvāna pājdhānāni dhārā.
Sakkō ratanapallāṇāni saṅgachangōtānīwacha dāya saḥkūṭīkī tā thēwā samupāgatā,
Thēraṇ uggatāṭṭhāni kārītā Wessakammaṇḍa patitthāpetwā pallāṇāni sakkharatanamūḍapī,
Dhātuharaṇḍamādāya tūsa thēraṇhatthāni chāngōtāni thāpītwāna pallāṇāni pūwari thāpi.
Brahmāchāḥattamadhārīni; Santusīni wāḷḷamāṇāni; manitḍawāṇāni Suyāmo; Sakko sakkhāntu cōḍakaṇ.
Chattārīti mādūrijā aṭṭhaṇṇa bhaggāpānāna samuggahattā tittīnā dīwāputtā mahiddhikā.
Parichchattakapupphāni pūjayanā tāhā thītā samudriyōṇa dīwāṭṭhā dāḍḍāpīpadhā dīwā.
Palāpetwā dūṭṭhāyakkhāni yakkhānīdāpīpāna aṭṭhamāṇāni aṭṭhaṇṇa dīwāṭṭhāni kuramānāka.
Wāṇāwāḍāyānānāna aṭṭhā Panchasikō tāhā; saṅgahūṇāni mādāpīpāna Timbarū turīgāghāṇāni;
Antā dīwāputtāna sūḍhugāpāyōjāni Mahākālī nāgarājā thūṭimāno anēḍāḍā.*

time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nāga rāja, exclaiming, "It is we who are deceived," wept. The afflicted nāgas also all mourned (the loss of the relic). The dēwas assembled (at Mēru to witness the conflict), exulting at the priest's victory over the nāga, and making offerings to the relics, accompanied him (hither).

The nāgas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the thēro (at Anurādhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nāgas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of dēwas, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakamma himself, on the spot where the thēro was to emerge from the earth. Receiving the casket of relics from the hands of the said thēro (as he emerged), and encasing it in the casket (prepared by himself) deposited it on that superb throne. Brahmā was in attendance bearing his parasol; Santusīno with his "chāmara;" Suyāmo with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahārājika heavens) stood there with drawn swords; and thirty three supernaturally-gifted dēwas bearing baskets of flowers. There stood thirty two princesses making offerings of "parichchhatta" flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. There stood Panchasiko striking the harp; and Timbarū, with his stage arranged, dancing and singing; innumerable dēwas singing melodious strains; and the nāga rāja Mahākālī rendering every mark of honor. The host of dēwatās kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

*Dibbāturiyāni vajjanti dibbanagēhi wuttati dibbagandhācha massāni massapenticha dīvētā.
 Eṣa Indaguttatthirō Māra paṭibhūssa ebhikkawāluṃsaṃ katvā lobhachchattanaṃ payi.
 Dhātunā puratōchēva tattha tatthēva paṇḍasā thānā gāyāṃjāyānā Varāṇa khilabhikkhuvā.
 Tatthagāmi mahārāja paṭṭhā Duttigāmiṇi sīṇiddāya dattē chaṇḍōtāmi sūmaṇṇayī.
 Thapetvā dhātuchangōtān paṭiṭṭhāpiya āmā, dhātuvā piyāwānditvā thitvā paṇḍalō tathā.
 Dibbachchattādhikā nettā dibbagandhādhikānicha paṇḍitvā dibbāturiyānā daddi sūmāchā khattiyō,
 Apasāvē Brahmadēva tūthō acchhāriyābhūta, dhātuchchattānā pūjā Lāḷārajjabhāṇichā.
 "Dibbachchattān, mānasaṃchā, vimuttachchattānācchā, itī tichchattāwādhāra lōkanāthān suttunō.
 Tikkhattumēva eṣe rajjān dāmitti," hatthāmonā tikkhattumēva dhātunā Lāḷārajjamāddā sō,
 Pijayantō dhātuyō tā. dīvēhi, mānāsihā, anachhangōtānā hīva sīṇiddāya khattiyō;
 Bhikkhūsaṅghōn paribbulhō kōtēdāthūpān padakkhīnā, pāṇinā sūhittvā dhātugābhāmi ḍārī.
 Arahantō chhānācenti kōṭiyā thūpaṃuttamān amantāpariwāretvā atthānā katapānjālā.
 Otaritvā dhātugābhān "mahagghenayā sūhē thepessānti" chintāntē piṭipucca narissarī;
 Sadhādudhotuchangōtō uggantvā tassa vātō sattā tilappamācāmi ākāmāhi thitvā tatō.
 Sayān Karuṇō wīharī, uggantvā dhātuyō tatō, Buddhawānā gahetvāna, lakkhanubhāṇjanājjalā.*

The aforesaid thero Indaguttō in order that he might prevent the interference of Māro (Death), caused a metallic parasol to be produced which covered the whole "chakkawalan." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahārāja Dutthagāmiṇi repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahmā and the dēwas were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lankā; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation;" and accordingly he dedicated the empire of Lankā three times successively to the relics.

The monarch attended by dēwas and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thūpo; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thūpo on all sides, stood ninety six "kōtis" of "arahat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar;" the relics together with the casket rising up from his head to the height of seven palmira trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddha, resplendent with his special attributes, according to the resolve

*Gaṇḍambamūle Buddhōva yamukā pāṭihāriyaṃ, akāsaṃ dharmadātā Sugatino adhiṣṭhitaṃ.
 Taṃ pāṭihāriyaṃ diviṃ paṇḍitaggamānasaṃ, dēvamanussaṃ arahattaṃ pattā daddasaṃkṣipā.
 Sesaṃ phalattayaṃ pattā alitā gāmaṇḍapaṭṭhaṃ hitvātha Buddhamaṇiṃ tā karaṇḍambā patitthakhaṃ.
 Tato śrugaḥa chaṇḍoṣā raṇḍoṣā pātītthahi sahindoguttathirina nāṭaṃ, ihācā sō paṇḍ.
 Dhātugaṇḍhaṃ parihāraṃ patwāna sayanaṃ subhaṃ chaṇḍoṣaratanapallaṅkā thapayitvā jutindharā.
 Dhōvitaṃ pūṇaṃ hatthiṃ gaṇḍhamāṇḍamāraṇḍaṃ chaṭṭajjā gāṇḍhena vōḍḍakhetvā sagāraṃ,
 Karaṇḍaṃ vīmaritvāna tā gahetvāna dhātuyō, itichintāsi bhūminda mahājanahitattihā.
 "Aḍḍhulā kēhichipī gādī haṃṇṇi dhātuyō janassa saraṇaṃ hutvā yūṭṭhassanti dhātuyō.
 "Sathṇanipannākāriṇa parinibbānaṃ manḍakē nipajjantu, supāṇḍattē sayanaṃ mahārahā."
 Itichintā sō, dhātū thapāsi sayanuttamā, tadādrādhātuyōccha sayinaṃ sayanuttamā.
 Aḍḍhulāpāṇḍakāraṇḍaṃ paṇḍarāṇḍaṃ upāṇḍā, uttaraḍḍhāṇḍakhatthiṃ tvaṃ dhātupatitthitā.
 Sahadhātū patitthānaṃ akāṇḍitthā mahāmaṇi, pāṭihāriṇi nēkaṃ paṇḍitinaṃ anikāḍḍa.
 Rājāpasanno dhātū tā sitachchhetṭenā pūjāsi, Laukāyaraṇḍaṃ sakalaṃ sattadhāni adāsiḥa;*

made by the deity of felicitous advent while living, they worked a miracle of two opposite results, similar to the one performed by Buddha at the foot of the gandambo tree.

On witnessing this miracle, twelve kōtis of dēvos and men, impelled by the ardor of their devotion, attained the sanctification of "arahat." The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddha, reverted to the casket, and then the casket descended on the head of the rāja. This chief of victors (Dutthagāmini) together with the thero Indaguttlo and the band of musicians and choristers entering the relic receptacle, and moving in procession round the pre-eminent throne, deposited it on the golden altar. Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: "If it be destined that these relics should permanently repose any where, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when seated on the throne on which he attained 'parinibbāna,' recline on the superb invaluable altar already prepared here." Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form, reposed themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month "asāla," being the full moon, and under the constellation "altarasāla." From the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lanka; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The

*Puṇḍarī suṃmaṃsuddhā saṃgacchassanti kaḥḥanti saḥḥaviḍḍhassuttanupatti hitu karentichāpīhi khila parivud-
dhachittā adudwisita jānata parivudhātūti.*

Sujanāyapadāsaṃvigaṭṭhāya kotī Mahāwanso "dhātunidhānannāma" ikattissatimo paricchhedo.

DWATTISSATIMO PARICCHHEDO.

*Aniṭṭhite chhattakammā suḍḍakammēcha chētiyā, māraṇantīkarogēṇa ejaḍaḍa gilānāso.
Tissaṃ paḥḥōyayitvā so kaṇiṭṭhaṃ Dighawāpito; "thūpē aniṭṭhitaṃ sammaṃ niṭṭhēpēti" abruvī.
Bhāttunō dubbhalattā so, tunṇawāyithi kāriya haṇḍhakaṃ suḍḍhawattāhi tēna chhādiya chētiyaṃ.
Chittakārehi kāreṣi wēḍiḥaṇ; tattha sādḍhakaṃ paṇṭipuggaḥḥaṇḍhaṇḍha paṇṇachalākāyutikaṃ.
Chhattakārehi kāreṣi chhattaṃ wēḷumayaṃ; tattha kharapattāyā chandassūriyaṃ mudḍhawēḍiḥaṇ.
Lāḥḥakunḍakūḥḥāḥḥitaṃ chētiyayitvā suḥittihun, ragaḇō nīwēḍayī, "thūpē kattaḇḇaṃ niṭṭhitaṃ" itī.*

Thus (like unto Dutthagāmini, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety; and again (also like unto Dutthagāmini, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the brāhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, "the enshrining of the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXII.

When the construction of the spire and the plastering of the chētiyo alone remained to be completed, the rāja was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Dighawāpi, he said to him, "Perfect the work still left unfinished at the thūpo." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chētiyo to him in its completed form) this prince caused a case, made of white cloth, to be sewed by seamsters, and enveloped the chētiyo therewith. He also employed painters to paint the pannelled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spire, made of bamboos; and in the same manner with "kharapattan" he formed a (temporary) parasol round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac, and "kunḍakūḇa," he made this announcement to the king: "The work which was to be performed at the thūpo is completed."

*Siwikkāya nipujjitva idha gantvā mahipati; padaḥkhiṇaṃ karitvāssa saviḍḍayyaṃ chētiyaṃ,
 Ifanditvā; dikkhikadwārī sayanaṃ bhūmisanthati, sayitvā, slakkhinayassitān vā Mahāthūpamuttamaṃ.
 Sayitvā wānapassina Lōhapāsādamuttamaṃ puzanaṃ; cūṣaṇḍaṃ dāḥ bhikkhūnaṃgāpuraḥkhaṇaṃ.
 Gīlānupachchhamatthāya dātthi, tato tato, chhānnaṃvāsi kōṭiyaṃ bhikkhūnaṃ tasmā ānaṃ samāgamaṃ,
 Gāṇasajjhāyamaḥaraṇaṃ saṃgābandhitaṃ bhikkhūnaṃ; thēraputtābhayaṃ thēraṃ tathādhīvaṃ mahipati;
 "Atthawimachchayuddhaṃ yujjhantō aparajayaṃ yō vā nāpachchayuddhanto mahāyōdhō waci mama;
 "Machchayuddhamhi samputtē dīvaṃ māyā parajeyaṃ, iddā vā mānōpīti thēro Thēraputtābhayo?"
 Iti chināyi. Sō thēro jānitvā tassachintitaṃ Karindamāliyaṃ sītaṃ, wāsaṃ Panjalipabbatā,
 Paṇḍabhīvaṃwāsaṃ parivāraṇaṃ idāhiyaṃ, wāḥḥāgamaṃ, vāḥḥāṇaṃ atthāsi parivāriyaṃ.
 Rājā dīvaṃ puzanaṃ taṃ puratōcha āsiṇṇiya: "Tumhē dāṇamāyōdhō gāḥitvāna purē ahaṃ,
 "Yujjhā, idāhi kōṭiyaṃ machchayuddhamārabhāṃ; machchayuttāṃ parajitāṃ nāvākkōṇṇi," dhacca.
 Athathēro: "Mahārāja, wāḥḥāya, mānōjāḥḥāya; kīlānāṃvāsi ājīvitā, ājeyyō machchayuttakō.
 "Sabbampi sabbādhavagataṃ ānāṇāyitva, bhijjati; anicchā sabbānāḥḥāraṃ iti wuttāhi Sattānaṃ."*

The ruler of the land repaired thither, carried extended on his "siwika;" and causing himself to be borne in the "siwika" round the chētiya, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Mahāthūpo; and then turning on his left side, he fixed his eyes on the magnificent Lōhapasāda; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six "kōtis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the thēro Thēraputtābhayo was not present on this occasion, thus meditated: "There was a great warrior, who had fought twenty eight pitched battles by my side, undaunted, and without retreating a step: but now that he is a thēro, by the name of Thēraputtābhayo, though he sees me struggling with Death, and on the eve of being vanquished, does not approach me." The said thēro, who was resident at the Panjali mountain, at the source of the river Karinda, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rāja overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him: "In times past, supported by thee, (one of) my ten warriors, I engaged in war; now single-handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist."

The thēro replied, "Mahārāja, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish; the whole creation, therefore, is perishable. This principle

"*Lajjā sā rajjarahitā Buddhēpi anicchatā. Tasmā, anicchevasāhkhāra dukkhā manattāti chintiya.*
"Dutiya attābhāvēpi, dhammachekhanā mahādhī, upatthitā dēvaloka, hīta dībhā sukha tuvañ.
"Ihāgammā, bahupuggaṇā aññāna anikaddhā; karāṇāyikarājjeṇa sātanijjāndya tē.
"Mahāpunnālatuṇ; puggaṇā yāvañjādiwasaṇā taya, suḍḍā amara meva tē, sukhañ ujjeṇa bhavissati."
Thirāsa wechanā sutte rājā attamaṇo ahu: "amaraṇā machchayuddhēpi tvaṇ meṇi" abhāsi tañ.
Tadācha, dhārapetvā pūhattho puggapothhakañ, wachātva lēkhakañ aha: sō tañ wachēti pothhakañ.
"Ekānanta wihāra mahārājēna karitā; ekānamāsa kōṭisi wihāro Marichawatthicha:
"Uttamō Lōhapasādo tēssa kōṭisi kārītō: mahāthūpō aṇṇaghāṇi kārītā chutumisati:
"Mahāthūpanāhi sēsāni kārītāni, subulhēna, lōṇahassaṇa aṇṇanti. Mahārājāti" wachayi,
"Kotthanāmi malayē aggakhāyikāchhatā, kuṇḍalāni mahagghāni dēvā dātudua, guṇhīya,
"Khīḍasawḍaṇa panchanna mahāthēraṇamuttamō dinnō parānāchittina kappu ambilapiddhakañ
"Chūlaṇṇāniya yuddhaṇhi parajjhītho palāyata, kēlān ghōṣāpayitdwa dēvāssa wihāyasa,

of dissolution (continued Thēraputtābhaya) uninfluenced by the impulses of shame or fear, exerts its power even over Buddho. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sāmanero priest, resident at the Tissarāma wihāro) imbued with the purest spirit of piety, while on the eve of transmigration to the "Dēvaloka" world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee."

The rāja on hearing this exhortation of the thēro, received the greatest relief; and thus addressed him: "Thou supportest me then even in my struggle with Death." The consoled (monarch) instantly causing to be brought the "punnāpothhaka" (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record: "One hundred, minus one, wihāras have been constructed by the mahārāja. The Marichawatthi wihāro cost nineteen kōṭis: the pre-eminent Lōhapasādo was built for thirty kōṭis: in the construction of the Mahāthūpo twenty invaluable treasures were expended: the rest of the works at the Mahāthūpo, executed by this truly wise personage, cost a thousand kōṭis." "O, mahārāja, (continued the secretary) during the prevalence in the Kottha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the 'aggakhāyika' famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a mess made of kangu seed, which had already commenced to get sown, to five eminent thēros who had overcome the dominion of sin." On (the secretary) proceeding to read: "On the defeat at the battle fought at Chūlaṇṇāniyo, in his flight the call of refection being set up, disregarding of himself, to a sanctified minister who approached travelling through the air, the repast contained in his

- "*Khipānzuwa yatinō, attānāmanapekkhiya, dinnān sarakubhattanti muttē, idā mahipati;*
 "*Wihāromahāsottāhi: Pāvāsava mahē tathā: Thūpārambhata suttāhi tathā dhātuniddhānāhi;*
 "*Chaturdinnasā ubhātō saṅghassa mahātō mayā mahārahaṇ mahādānaṃ avasiṇā pavattitaṇ,*
 "*Mahāwisūhappūjācha chaturvinti / ārayiṇ; dipē saṅghassa tikkhattun tichīwaromadāpayiṇ,*
 "*Sattasattatindinicha dipē rājan mahānīmā panchakkhattun dhyanamhi uḍāṇ hattihamānāso,*
 "*Sattān dwādasathāni suppiṇā siddhauuddhiyō dipasakassā jūḷḷān, yūjento Sugataṇ ahaṇ,*
 "*Nichehaṇ atthārasattāni seyyiṇi wihāṇ ahaṇ, gilānabhattāhīrajjān gilānnumadāpayiṇ,*
 "*Chaturhattānīnāmhi māhūḷḷān māhūpāyasaṇ, tattakēyīwa thānāsu tīlūḷḷajamānāso,*
 "*Ghatipakkhi mahājālapūwē thānamhi tattakē, tathāwa saṅghattāhi uchehamānā uddāpayiṇ,*
 "*Upāsathāsu dinnasā māsīnāsā aṭṭhaṇ, Lāṅkādiṇi wihāriṇu dipatīlamadāpayiṇ,*
 "*Dhammedānaṇ mahāntānti suttā, dinnāntāntō; *Lōhapāsādāto kīṭṭhā, saṅghamajjhānāni sūnā*
 "*Oḍḍesiṇi saṅghassa mangalāntānīchehaṇ uḍānā *ōḍḍayitū uḍākkhiṇ saṅghayārasā,*
 "*Tatoppabhūti Lāṅkāyā wihāriṇu tahiṇ tahiṇ dhammakathaṇ kathapēsiṇ, saḷkāritvāna dinnā,*

golden dish was given,"—the monarch interrupting him (proceeded to narrate his acts after his accession): "The festival of seven days at the great (Marichawatthi) wihāro; in like manner the festival at the (Lōha) pasādo; as also the festival of seven days at the Mahāthūpo; in like manner at the enshrining of the relics. To the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great 'wisākha' festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have constantly maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places, rice prepared with sugar and honey; and at the same number of places, rice prepared with butter; at the same number of places, confectionary dressed in clarified butter; at the same places, ordinary rice, constantly. I have provided monthly all the wihāros in Lankā with lamp oil, for the eight 'upāsatha' days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, 'I will tomorrow,' I exclaimed, 'in the midst of the priesthood, ascend the pulpit on the ground floor of the Lōhapasādo, and propound the "mangala" discourse of Buddha to the priesthood;' but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the wihāros in various parts of Lankā, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of

"*Dhammakathikānissikkhassa sappipphasitassakharān nallān ndimadāpēsin; dāpēsin, caturangulan*
"Mutthikān gattāimadhutān; dāpēsin adākaṇḍiwayān; rāḥampissuriyē dānān namētōviti mānān.
"Jiuitān anapekkhītā, duggatīnā eśāmayā, dinnān dānāwayān yēva, tammeḥāviti mānān."
Tān sutvā Abhayō thēro tān dānāwayāntān; rāḥō chitta parādatthān mānān; eśā anikādā.
Tēsu panchān thēruṇaṇ taggunābhāgāhō Māliyamahādīsatthēro Sumānā, utamhī paḥḥā.
Nawānān bhikkhūmānān dāvēd tān paribhūnī. Sō pathawipālakō Dhammaguttāthēroṭṭān pān.
Kalyāṇikawihāramhī bhikkhūnān mānābhāgiyā dāvēd dāvēdānān dāvēdān paribhūgamā dāvēd.
Talagganāsihō Dhammadinnāthēro Piyāguttī āpē dāvēd dāvēdānān dāvēdān paribhūnī tān.
Māganawāsihō Khuddatissāthēro mahādāhikō Kēlāsī sōthī sahassānān dāvēdān paribhūnī tān.
Mahāsaṅghamahādīro tān Ukkunagaravīhārā, dāvēd dāvēdān uttān tān paribhūgamā dāvēd.
Sarakābhātagāhīn thēro Piyāguttīpā dāvēd dāvēdānān sahassānān dāvēdān paribhūnī.
Iti wāvēdābhayāthēro rāḥō dāvēd mānān. Rājā chittampā dāvēd, tān thēraṇ dāvēd.
"Chaturāsatthānān saṅghānā upakāraḥ, āhantāhātā dāvēd saṅghānā upakāraḥ."

preaching, clarified butter, sugar, and honey, a 'nall' of each; I have provided a piece of liquorice of the breadth of the four fingers of the hand; I have provided also two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregarding of my own fate, when I was a pious character afflicted in adversity, are those which alone administer comfort to my mind."

The aforesaid Abhayathēro, hearing this declaration of the rāja, explained from various passages (of the "tēpitaka") the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): "The chief thēro Māliyadēwo, one of the five priests who had accepted the kangu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumānā, himself also partook of it. (Another of these five) the thēro Dhammagutto, the earth-quaker, partook of his portion with five hundred of the fraternity of Kalyāṇi wihāro. (The third) the thēro Dhammadinnā, thēro of Talanga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyāguttī. (The fourth) the thēro Khuddatisso, endowed with miraculous powers, resident at Mangana, partook of his share, dividing it with sixty thousand of the fraternity of Kēlāsō. (The fifth) the chief thēro Mahāsaṅgho, partook of his portion, dividing it with five hundred of the fraternity of Ukkunagarō wihāro. The thēro (Tisso, the son of a certain kutumbako) who had accepted the rice offered in the golden dish (at the Kappukandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyāguttī." The thēro Abhayō having thus spoken, administered mental comfort to the king. The rāja having derived consolation, thereupon replied to the thēro: "For four and twenty years have I been the patron of the priesthood: may even my corpse be rendered subservient to the protection of the ministers of the faith! Do ye, therefore, consume the corpse of him who has been

*Ewañ sō kuzālā parā karōti paṇṇaṇ, cāḍḍilenti aniyanta pāpabubhūmipi, sō saggañ mahagharaṇisēṇapayāti :
tamañ sappāṇṇo māturalo bhavēyā puṇṇāti.*

Sujanaypasāda saṇṇegatthaya kaṭṭi Mahamevaṇi "Tusitapuragamanā" nāma dvaittāvatānaṃ parichchādetā.

TUSITAPURAGAMAṆI PARICHCHĒDĀ.

*Dutthagāmaṇiraṇṇōti rājā pīṭṭa janañ ahuñ. Sāli rājakumārōti tamāti vinnuto suto.
Atiwoḍḍhaṇṇo sō āsi, puṇṇakammaratō sādā, uttamaḥāru rūpāya tathā chaṇḍāliya ahu.
Asōkamālādevin tañ sambandhañ puṇṇajātiya rūpānāti piyūyanta sō rājān uttamaḥāmayi.
Dutthagāmaṇibhāṭṭu Saddhātisso tadachchaye rājān kāresi ubhāṭṭo aṭṭhāraṇa tamādimā.
Chattakāmaṇi sādākammañ haṭṭhiyā kāramēwacha Mahāthūpaṇa kāresi sō saddhātatanāmaḥ.
Dipē na Lōhapasādo wechchayāhittha sūzanāḥatō kāresi Lōhapasādañ sō sattaḥhūmikañ paṇa.
Nawutisataraḥavaggho pāṇḍo āsi sō tadā, Dukkhiṇḍgiriwihārañ, Kallakallēnamēwacha.
Kulumbālawihāraṇa tathā Pettangawālikā Wēlungawēdādhikāchiwa Dubbalawapitissakañ.*

Thus (like unto Dutthagāmini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, "the departure for Tusitapura," composed equally for the delight and affliction of righteous men.

CHAP. XXXII.

During the reign of the rāja Dutthagāmini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sāli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the chaṇḍāla caste. Having been wedded in a former existence also to this maiden, whose name was Asōkamālā, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhātisso, the brother of Dutthagāmini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpa. The Lōhapasādo, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine "kōṭis."

In the course of his reign he erected the Dukkhiṇḍgiri and the Kallakallō wihāros, as well as the Kulumbālo, the Pettangawāli, the Wēlungawētti, the Dubbalawapitisso,

Dūratissakawāpiśha tathā matuwihāraṇaṁ kāresīcha Dighawāpiwihāraṇaṁ yōjana yōjana.
Dighawāpiwihāraṇaṁ kāresī sahachētiyaṁ nāna ratanukachattaṇṇaṁ tathā kōresī chētiyaṁ.
Sandhiyaṁ sandhiyaṁ tathā rathachakkappamānaṁ sōwannaṁdāṇaṁ kāretwaṁ laggāpisi manāramaṇaṁ.
Chaturāsiṭṭi sahaṁdānaṁ dhammakkhandaṇṇamissarō chaturāsiṭṭi sahaṁdāni pūjāchāpi akāroyi.
Ewaṁ puggāni katwa sō anēkāni mahipati hāyasa bheda dēwaṁ Tusitēva payajjatha.
Saddhātissa mahārāja wasantē Dighawāpiyaṁ, Lajjitiṣṣo jetṭhasutō. Gīrikum hīlanānikaṁ
Wihāraṇaṁ kārayi rammaṇaṁ taṁ kanitṭhasutō pana Thullatthanaṁ akāresī wihāraṇaṁ Kanilarumbhayaṇaṁ.
Pitarā Thullathanako bhātu saṁlikamāyātā saṁwāhawihāraṇa saṁghabhōgatthamattanaṁ.
Saddhātissē uparatē sabhē machchā samāgatā Thūpārāmaṇē bhikkhusaṁghaṇaṁ sakalaṁ saṁnipātiya;
Saṁghānusaṁgaya ratṭhassa rakṭhanatṭhaṁ kumārānaṁ abhisinchuṇ. Thullathanakaṁ Taṁ utwa Lajjitiṣṣako,
lūhāgantvā, gahetvā taṁ, sayāṇaṁ rajjamulādeyaṁ māsaṇchēva daddhānaṁ rājā Thullathano pana,
Tissō samā Lajjitiṣṣo saṁghē hutvā anidurōna, jānissu yathā buddhamitṭhaṁ, paribbhasi;
Pachchā saṁghaṇaṁ khamāpetwa dandaṁmatṭhaṇaṁ isarō Hīnisaṁdāni dādetwa ārochētiye,
Sīlānayaṇi kāresī puggayādāni tīni sō aṭṭhāsa sahaṁdāni wāpisiṭṭhaṇṇaṁ antarā.
Mahāthūpaṇaṁ Thūpārāmaṇaṁ hhumāṇa hhumissarō samaṇa thupārāmaṇachathupāraṇaṁ sīlānaṁ muttamaṇaṁ.

the Dūratissakawāpi, as also his mother's wihāro, and Dighawāpi wihāro, distant each one yōjana from the other. At the same time with Dighawāpi wihāro he built the chētiyo of that name; the pinnacle of that chētiyo he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand "dhammakkhanda," of Buddho. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusitapura heavens.

While the rāja Saddhātisso yet resided at Dighawāpi, his eldest son Lajjitiṣṣo constructed the delightful Gīrikumbbhila wihāro. A younger (the second) son, Thullatthanako, built the wihāro called Kanduro.

At the time that his father repaired to the court of his brother Dutthagāmini, Thullatthanako accompanied him, giving over the charge of his wihāro to the priesthood. On the demise of Saddhātisso, all the officers of state assembled, and having convened a meeting of priests at the Thūpārāma, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjitiṣṣo hastened hither (to Anurādhapura); and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rāja Thullatthanako reigned only one month and ten days.

This Lajjitiṣṣo continued for three years displeased with the priesthood, as they had set aside his prior right of succession; and refused to patronize them. Subsequently the monarch forgave the priesthood; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Mahāthūpo. The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpo and the Thūpārāma to be levelled; and at the Thūpārāma establishment he enclosed the

Thupādama puratō Silāthupakāmetwacha Lajjikāmanasālācha bhikkhusanghama kārayi.
 Kanchukañ tattha thupi kārapeti silānayañ, dutwāna satasahasu wihāre chētiyavahayā.
 Girikumbhilaṇḍamassa wihārasa mahāmahe sō vatthibhikkhusahassānañ tichiwaramaḍḍapayā.
 Aritthawikārañ kāreti tatthā Kandarāhinakañ gāmikānāncha bhikkhunañ bhāsajjāni adāpayi.
 Kimichchakun tanūlaucha bhikkhunūnāncha ḍāpaya samānawattthamāyāncha rajjañ sō kārayi idha.
 Lajjikatissamhi matē Kanittho tassa kārayi rajjañ chāhāwa wāsadu Khallātanāgandamako.
 Lohapāsādapāriwārē pāsāditi manōramē, Lohapāsadaśabbhatthāñ tēv dūwatthiṇsu kārayi.
 Mahāthupassa paratō thārunō Hīmamālīnō Wāḍḍagāmanariyādāñ pākāraucha akārayi.
 Sēcha Kurundapāsakañ wihāraucha akārayi puṇṇakammāni chaggaṇi kārapēti mahipati.
 Tañ Mahārantaḥṇama sēnapati mahipati Khallātanāgaurājānañ ugarīyāna aggahā.
 Tassa raṇṇō Kanitthēti Wāṭṭagāmañ nāmaḥ tañ duffhasēndapitikañ hantwē rajjamakārayi.
 Khallātanāgarāṇṇō sō puttakañsakabhatunō Mahāchūlikandāmañ puttattāne thapētiḥa.
 Tañ mātarānūlādēvīn mahēvīncha akāsi sō : pititthāne thāittassa "pitirājāti" mahbrawaṇ.
 Ewañ rajjibhāittassa tassa mātamhi panchamē, Rōhana Nakulānagarē tēv brāhmaṇachāṭṭako.
 Tisō nāma brāhmaṇassa wachō sutwē apanditō chōrō uhu mahātissa pariwārē abhētiḥa.

chētiyo in a superb case of stone. In front of the Thūparāmo he built the thūpo of stone (therefore called) Silāthūpo, and the hall (called after the king) Lajjitisso, for the accommodation of the priesthood. Expending another lac, he built a chētiyo at the Chētiyo wihāro, and encased it with stone. Unto the sixty thousand priests resident at the Girikumbhila wihāro, he made offerings of the garments composing the sacerdotal robes. He built also the Arittho and the Kandarāhinako wihāros, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, "What do ye need?" he provided the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitisso, his younger brother Khallātanāgo (succeeded, and) reigned for six years. For the embellishment of the Lohapāsādo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thūpo Hīmamālī, he formed a square strewn with sand, with a wall built round it. This monarch also constructed the Kurundapāsako wihāro; and caused every observance of regal piety to be kept up. The minister Mahārantaḥko, assuming the character of the ruler of the land, seized the rāja Khallātanāgo in the very capital, (and put him to death),

The younger brother of that king, named Wāṭṭagāmini, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Mahāchūliko, the son of his late elder brother Khallātanāgo; and conferred on his mother Anulā the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of "father-king."

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain brāhmaṇa prince of the city of Nakula, in Rōhana, believing the prophecy of a certain brāhmaṇa, Tisso (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

*Sagaṇa sattha damilā Mahātittamaṃ āvaruṃ : tadda brahmaniyōcha tē sattha damilāpicha,
Chuttatthāya weissajjissuṃ lēkhaṃ bhūpati vattikaṃ. Rājā brahmaniyama lēkhaṃ piṇṇi nittimaṃ ;
" Rājā tawa idāntwa : gaṇha twaṃ damilā," iti. " Sākhūti : " sō damilāhi yujjhi. Gaṇhāna tētu taṃ.
Tadda tē damilā yuddhaṃ rāṇṇasāha pawattayūṃ. Kolambālakasamantā yuddhē rājā parājito,
Tittthārāmadumrēna rathārūlo palāyati. Paṇḍukāhaya rājēna tittthārāmohi karito.
Wāṇṭowa saddā dāi ikkassati rājissu : taṃ diwedna palāyantaṃ nigāṇṭhō Gīrindamāhō,
" Palāyati mahākālasāhōtī," bhusārawī. Tan sutwēna mahārājā, " ādāhē muma manōrathē wiḥāraṃ ettha
kāressaṃ." Ichehiwaṃ chintayī tadda*

*" Sagabbhaṃ Anulādāwīṃ aggahi rakkhīyā itī, Mahāchūlāṃ, Mahānāgaṃ kumārāṃ chāpi rakkhīyā,"
Rathassa lahuṃbhāwatthaṃ datwā chūlāmaṇiṃ subhaṃ, ālāreṣi Sōmadāwīṃ tassānuggāya bhūpati.
Yuddhāya gaṇanīyēwa puttakānchēna dīwīya gāhāyitwāna nikkhantaṃ senātaṃ sō parājito,
Aṇḍakupitā gāhītāṃ pattaṃ bhuttaṃ Jinna taṃ, palāyitwā Wessagiriwaṃ abhinīyī sō.
Kutwikkulanaḥatissathēro dīnēd taṃtū taṃ, bhattaṃ pādā anāmatthaṃ piṇḍādānaṃ wīsejjīya.*

Seven damillos with a great army landed at Mahātitttha. The aforesaid brāhman, and these seven damillos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brāhman, to this effect: "The kingdom is thine from this day: subdue the (invading) damillos." He replying, "Be it so," attacked the damillos, who made him prisoner. These damillos thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Kolambālako, mounting his chariot, fled through the Tittthārāmo gate. This Tittthārāmo had been built by Pandukābhayo, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Rōhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Sihalo is flying." The mahārāja hearing this, thus resolved within himself: "Whenever my wishes are realized, I will build a wiḥāro here."

Deciding within himself, "I am bound to save the pregnant queen Anulā, as well as Mahāchūlo, and my own child Mahānāga;" the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sōmadāwī out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wessagiri forest.

The thero Kutwikkula Mahātisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified thereat, dedicated

*Atha kētakipattamāi likhitaṃ paṭṭhamānāro saṅghabhōgaṃ wihārassa tassā pādā mahipati.
 Tatō gantwā Sīlasobhā kavāṇkamāi wasi tatō gantwāna Māyablaṅge Sālagallānnapakā
 Tatthaddāsa dīṭṭhapabbān-thīraṃ tēro mahipati upatthākamā oppisi Tanasiwāna sādhuṇaṃ.
 Tassa sō Panayamāsa paṭṭhikassantitā tahiṃ vāḍa chuddassa wasidāi wasitāna upatthitō.
 Sattasa damilāikō Somadāwimāddāwiyā vāgarattō gahetwāna paratiramaḍa lahaṇ.
 Ekō puttān damilāna Anurādhapuri thitā dīḍya tēna santuttho paratiramaḍa lahaṇ.
 Pulahatthō damilā tīnī wasidāi kārayi vājjaṃ, sūdapatā katwā damilā Bāhiyāchayā.
 Pulahatthān gahetwā taṇ, dueti wasidāi Bāhiyo vājjaṃ kāresi; taṇḍa Panayamāro chamūpati,
 Bāhiyāntān gahetwāna rājasi Panayamāroka uṭṭamāssidāi; taṇḍa Piliyamārochamūpati,
 Panayamāraṇ gahetwā sō vāḍa Piliyamāroka uṭṭamāssidāi taṇḍa Dāthiyōtu chamūpati,
 Piliyamāraṇ gahetwā sō Dāthiyō damilā paṇa vājjaṃ Anurādhapuri dueti wasidāi kārayi.
 Ewaṇ damilārdjūnaṇ tēna paṇḍānānānānānā bōdī chuddānānānānānā uṭṭamāntāna uṭṭariṇ.
 Gatōyatu nīwāpatthān Malayēnūladāwiyā; bhariyā Tanasiwāna pādā pahari pachchhiyā.
 Kuḍḍitwā rodamānā sō vāḍānān upasānāmi. Taṇ sutwā Tanasiwō sō dhaṇṇmāḍaya nikkhami.*

(certain lands) for the support of his fraternity, recording the grant on "kētake" leaves, (no other writing materials being procurable). Departing from thence, he sojourned at Sīlasobhāṇakandako; and quitting that retreat also, he repaired to the Wēlangō forest in the neighbourhood of Sālagallo (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Wessagiri forest), who enjoined a Tanasiwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The rāja sojourned here, in the habitation of this Ratteka-Tanasiwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sōmadāwī, taking her prisoner, quickly recrossed the ocean: another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurādhapura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahattho appointing the damillo named Bāhiyo his minister, reigned three years. Bāhiyo putting the said Pulahattho to death, reigned two years. Panayamāro was his minister. Panayamāro putting the said Bāhiyo to death, reigned seven years. Piliyamāro was his minister. Putting that Panayamāro to death, the said Piliyamāro was king for seven months. Dāthiyō was his minister. The said Dāthiyō damillo putting Piliyamāro to death, reigned at Anurādhapura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulā went (as usual to the house of the Tanasiwo) to receive her daily supply of provisions; and the Tanasiwo's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.

"Siddhē kamme pīṭṭe nō gantāhaṇaṁ suttikaṁ" *iti*, thēro datwā patāṅgā tē gathāhaṇaṁ āganissāṇ.
Rājā Anurādhapurāṇaṁ āgantvāna mahāyaso Dāṭhikāṁ dāpissāṇaṁ hantwā sayāṁ rajjamahārāyī.
Tato Nigantārāmo taṁ wiṭṭhāseṭṭhāṁ mahipatī wihārāṁ kārayi tattha daddamperiwinakāṇ.
Mahāvihārapatissāhāṇaṁ dāseṇa wassasāṭṭhucchaṁ suttarāsaṇaṁ wassāṇa dāzandāddhikkāṇuccha.
Tathāddāseṇa dāsaṇa alikkāntāṇaṁ sūlāva Abhayagīrīwihārāṇaṁ sō patissāṭṭhāpeti bhūpatti.
Paṭṭhāseṭṭhā tē thēri tēṇa pūbbapāṭārīnaṁ taṁ Mahāṭṭhāntherāsaṇa wihārāṇaṁ mānādo aṭṭa.
Giriyāsa yasmiṁ āramo rājō kāreṇi pūbhayō tasmābhayagīrīseṭṭhāṇa wihārō nāmato aṇu.
Ānāpetwā Sōmadēwīṇa yathā thānā thāpisi sō : tasmā taṁ nāmakāṇ katwā Sōndrāmanahārāyī.
Rathā dōṇipitā sūhi tasmāṇa thānā waraggaṇā Kadambapupphaṇḍamhe uḷlāṇa tattha aṭṭāsa.
Muttayāntāṇaṁ sāmānēraṇaṁ uggaṇaṁ haṭṭhina chhādiya. Rājō tasmā wachō sutwā wihārāṇaṁ tattha kārayi.
Mahāvihārapatissāhāṇaṁ chhētiyāṇaṁ uccchamattāṇaṁ Sūlasobbhakandakāṇaṁ nāma rājō sēṇṭa kārayi.
Tēṇa suttāva pūbhēṇa Uttiyōnāṇaṁ kārayi nagaramkāṇaṁ dakkhīnato wihārāṇaṁ dakkhīnawahayāṇa.
Tatthēṇa Mūlawōnāṇaṁ wihārāṇaṁ Mūlānāmako amachcho kārayi tēṇa sēpitaṇaṁ nāmakō aṇu.

our enterprise has been achieved, ye must repair to us." The thēros promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurādhapura, and putting the damillo Dātikō to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigantārāmo (at which he was reviled in his flight), and on the site thereof built a wihāro of twelve piriwēnnos. This devoted sovereign completed the Abhayagīrī wihāro in the * two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahā wihāro. Sending for the aforesaid thēros, the grateful monarch conferred the wihāro on the thēro Tisso, who was the first to befriend him of the two.

From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigunto); on that account this king, surnamed also Abhayō, who built the temple (on its site) called it the Abhayagīrī wihāro.

Sending for his queen Sōmadēwī, he restored her to her former dignity; and to commemorate that event, he built the Sōmarāmayo, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight,) and concealed herself in the Kadambopuppha forest, she noticed a young sāmānēro priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of * * * The rāja being told of this (act of delicacy) by her, constructed there also a wihāro.

To the north of the great thūpo (Hēmawālī) the monarch himself built a lofty chētiya, which was named Sīlasobbhakandako.

Of the (eight) warriors, the one named Uttiyo built to the southward of the town the wihāro called Dakkhīni wihāro; in the same quarter, the minister Mūlawo built the wihāro called Mūlawo, from whom it obtained that name; the minister Sāli built

* The Mahāvihāro having been founded a.c. 335; according to this date, the Abhayagīrī was completed a.c. 552.

*Kāraṇī Sāliyārāmaṇaṃ amachcho Sāliyaṃhayaṃ, kāraṇī Pabbatārāmaṇaṃ amachcho Pabbataṃhayaṃ.
Uttarattissārāmaṇaṃ Tissamachcho akāraṇī wihāraṃ utthittā sammā Tissatthirāmapachchatī.
"Tumhākaṃ paṭisaṇṭarāmaṇaṃhāhi kāraṇī wihāraṃ dāma tumhākaṃ" iti uttawā wāsaṃsachā.
Théro sabbattha wāsaṃ te tē bhikkhū gathā ekaṃ amachchaddāsa saṃghassa wāwiddā samasārahi.
Rājā sukawihāraṃhī wāsaṃtē samūpatthahī pachchayyhi aṇṇaṃhī; tēna te lahaṃwā ahaṃ.
Thēraṃ kulehi saṃsuttāhā; Mahātiṣṣaṃ wāsaṃtāṃ kuhāṇāṃsuttadāsaṃ saggā tēṃ wihāraṃ tato.
Tassasissā Bahalāmassuttisissā wāsaṃtā kuddhābhayagiriṃ gantwā wāsiṃdikkhā wahi tahiṃ.
Tatopubbhāti te bhikkhū Mahāwihāraṇāṃgamaṇā; tēna tēbhayagiriṃdā niggaṭṭā thēraṃdātā.
Pubbhāṇābhayagiriṃdāhi Dakkhināwihāraṃdāyati; tēna tē thērawādhī pahhāṇā bhikkhāwā deldā.
Mahā Abhayabhikkhū tē wāddhātāṃ dāpaṇāṃ Wātagāmaṇi bhūmiṇā pattiṇāṃdā adāsi wā,
Wihārapariwetaṃ ghatthāwādhā wāsaṃtā paṭisaṇṭharāmaṇaṃ sūwā brāwādhā wāsaṃtā.
Pitakattaya Pālincha, tassa Atthakathācha tēṃ, wāsaṃtāṃdā dāsaṃdā pubbā bhikkhā mahāmati,
Hāsiṃ dāsaṃdā suttāṃna tādā bhikkhū wāddādhā chēṃtāṃhāṃ dāsaṃtā pōthakāṃ līkṇāpayaṃ*

the Sāli wihāro; the minister Pabbato built the Pabbatārāmāyo; the minister Tisso the Uttarattissārāmāyo. On the completion of these splendid wihāros, they repairing to the théro Tisso, and addressing him: "In return for the protection received from thee, we confer on thee the wihāros built by us;" they bestowed them on him. The théro, in due form, established priests at all those wihāros, and the ministers supplied the priesthood with every sacerdotal requisite. The king also, provided the priests resident at his own wihāro (Abhayagiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théro, renowned under the appellation of Mahātiṣso, thereafter devoting himself to the interests of the laity, his fraternity on account of this laical offence, expelled him from thence (the Mahawihāro). A disciple of his, who became celebrated by the name of Bahalāmassuttisso, outraged at this proceeding of expulsion, went over to the Abhayāgiri establishment, and uniting himself with that fraternity, sojourned there. From that time the priests of that establishment ceased to be admitted to the Mahawihāro. Thus the Abhayāgiri fraternity in the théro controversy became seceders.

Thus by the conduct of these seceding Abhayāgiri wihāro priests, the Dakkhināwihāro fraternity, on account of these théro controversies, also became divided into two parties.

The monarch Wātagāmini, for the purpose of increasing the popularity of the principal priests of Abhayāgiri, conferred blessings (through their instrumentality) on the people. He built wihāros and pirwēnnas in unbroken ranges; conceiving that by so constructing them, their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests had theretofore orally perpetuated the Pāli "Pitakattaya" and its "Atthakathā" (commentaries). At this period, these priests foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that the religion might endure for ages, recorded the same in books.

*Wattagāmini Abhaya + dā rajjamatāreyā itī dīdāsaṃvāsāni pañcamasēnu ādihā
Iti purahit... uattawā hīlaṃha paṭilabbhīsaṃvāsāni pañca wipakampi kubuddhi taddhābhāga uḥayabhāga
anācarāṭi dhēgufuddhāni*

Sujanappaddasānīguttādyā kati uḥāṃvāse "dāsaṃvāsā" nāma Tettīasatīma paricchēḥḥā.

CHLATTINATIMO PARICHCHĒDO.

*Tadachchayā Mahāchūlamahātīso akārayā rājā chuddasāṃvāsāni dhammānācha samānācha.
Sāthattīsa kalam dāsaṃvāsāni uḥāṃvāsa mahāpāṭāni pāṭāniyā wāsaṃvāsāni gantwā sātāni wāsaṃvāsā.
Kāṭāni uḥāṃvāsāni, uḥāṃvāsāni tāṭā, pīṭāpāṭāni Mahāṃvāsāni, rāṭāni mahāpāṭāni
Sōṃgīrīyāni pāṭāni uḥāṃvāsāni tāṭāni gūḥāṃvāsāni uḥāṃvāsāni tāṭāni tāṭāni gūḥāni, tāṭāni
Tā gūḥāni uḥāṃvāsāni pāṭāni uḥāṃvāsāni tāṭāni, uḥāṃvāsāni pāṭāni uḥāṃvāsāni tāṭāni uḥāṃvāsāni tāṭāni
Tāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni
Kāṭāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni
Tāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni
Wāṃgāpāṭāni uḥāṃvāsāni, Dīghābāṃgāṭāni, Wāṃgāpāṭāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni uḥāṃvāsāni*

This maharāja Wattagāmini Abhaya ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak avaricious man, having acquired a great advantage, does not benefit either.

The thirty third chapter of the Mahawanso, entitled, "ten kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXIV.

On his demise, Mahachūlamahātīso (succeeded, and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit, to confer an alms-offering earned by (the donor's) personal exertion; in the first year of his reign, setting out in a disguised character, and undertaking the cultivation of a crop of hill rice, from the portion derived by him, as the cultivator's share, bestowed an alms-offering on Mahasumano thero.

Subsequently, this king sojourned three years near the Sonugiri mountain (in the Ambathakōla division,) working a sugar mill. Obtaining some sugar as the hire of his labor, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests, as well as to twelve thousand priestesses. This lord protector, building also a wihāro, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Mandawāpi wihāro on thirty thousand priests, and the Abhayagullako wihāro on a similar number of priestesses. This rāja constructed likewise the Wangapaddhankagullo, the Dīghābāṃgāṭāni, and the Wāṃgāpāṭāni wihāros.

*Ewañ maddhaya sō edjā lufēd puṇṇaḍi mēdhā, ehadumanañ waddana, achchayēna dimaṇ agā.
Wattagāmino puttō Chōraṇāgōti wissutō Mahāchūlanaṇ rājjaṇṇi chōrō hutēd chārē tadda.
Mahāchūlō uparattē rājjaṇṇi karayī āgātē attanō chōraḍḍe sō widdanā yēn nālaḍḍi.
Aṭṭhāraṇawihāraṇ tē maddhānāpēti dummattē rājjaṇṇi dūḍḍawānānānā Chōraṇāgō aḍḍarayī.
Lōkaṇṭarikaṇirayaṇ pāpō sō upapajjatha. Tadachchayē Mahāchūlanaṇṇi puttō aḍḍarayī rājjaṇṇi tētwawānānā,
edjā Tissōti wissutō.*

*Chōraṇāgōna dēwita mīsamān wīsamānūḍi wīsaṇṇi dātēdān mārēti balattharattānānānā.
Tasmīn yēwābalatthē sō Anulā rattānānānā Tissō wīsaṇṇi ghātēdā tana rājjaṇṇi dātēdā.
Siwānāna balatthō sō jettādhōmārīkō takāṇ katēd māhētiṇ Anulān wāsaṇ mādāḍḍawāyādhikā.
Rājjaṇṇi kārēti nagarē Watukē damillēnūḍi rattā wīsaṇṇi tūṇ hantēd Watukē rājjaṇṇi appayī.
Watukē damillē sōhī purē nagarawāyādhikā māhētiṇ Anulān katēd wāsaṇ mādāḍḍawāyādhikā.
Rājjaṇṇi kārēti nagarē Anulā tūtthā dātēdā pāsītēd dārūḍḍatīkān tasmīn rattānānānā;
Hantēd wīsaṇṇi Watukān tana rājjaṇṇi appayī, Dārūḍḍatīkā Tissō sō māhētiṇ kārētiṇ Anulān;
Khamāḍḍatīkān wāsaṇ purē rājjaṇṇi aḍḍarayī. Kārēti sō pokkharayitān Mahāmeghāwānē lahuā.*

Thus this king having in the fervor of his devotion performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahāchūlō, Nāgo, surnamed Chōrō (the marauder), the son of Wattagāmino, leading the life of a robber, wandered about the country. Returning after the demise of Mahāchūlō, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen wihāros. Chōraṇāgo reigned twelve years. This wretch was regenerated in the Lōkaṇṭariko hell.

On his demise, the son of Mahāchūlō, named Tissō, reigned three years. The queen Anulā, deadly as poison in her resentments, inflamed with carnal passion for a balattho, had (previously) poisoned her own husband Chōraṇāgo. This Anulā poisoned (her son) king Tissō also, actuated by her criminal attachment to the same balattho, on whom she bestowed the sovereignty. This balattho, named Siwo, who had been the senior gateporter, conferring on Anulā the dignity of queen consort, reigned at the capital one year and two months.

Anulā then forming an attachment for a damillo, named Watuko, and putting (Siwo) to death by means of poison, raised Watuko to the throne. This Watuko, who had formerly been a carpenter in the town, retaining Anulā in the station of queen consort, reigned one year and two months in the capital. Thereafter Anulā becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Watuko to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tissō, made Anulā the queen consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahāmegho garden (which was filled up in the reign of Dhātusēna). Anulā then

Niliyadmadamillē sū porōhita brāhmaṇo rājina rattā Anulā tēna sūvudā sū dāmi.
Dārubhatikatisā tū mīwō dāvudā ghātiya Niliyasa ulā rājā. Sēpi Niliyabrāhmaṇo,
Tā mahitā karitvā nīchēhāṭṭa upatthitā rājā kārti cchammaṇā Anurādhapurā idha.
Dvattīsāga balatthi kattu kāmā gathāruccā, mistā tū ghātagitvā Niliyā khattiyānula.
Rājā sū Anulā dēvi chātumācamaṇāro. *Mahāchūlī rājassa puttā dātiyaṇṇō pāna,*
Kālakanatissodā sū bhātānūlā dēviyā palayitvā pabbajitvā jāti pabbalō idha
Agantvā, ghātagitvā tū Anulā dūtthamācamaṇā, rājā kārti dvāwīcā wissāni manujādhipō.
Mahāpūmāthāgarā aṭṭā Chittigapabbatī, gharaṇa tū puratō Silākhāpanakāro.
Bodhiṇi rōpi tātthi sōcha Chittigapabbatī Pēlagāma wihāraṇa antavaggaṇṇā kāro.
Tātthi Wānakaṇṇā mahāmatikāntwācā Ambēduduggamāwāpi Bhayōluppalamācā.
Sattahatthuchhapākāra purā parikkhantā. Mahāwatthumā Anulā jhāpayitvā aṇṇakata,
Apaniya tātō thēka mahāwatthumakāro. *Padumassaraṇanuyānā nagarā yēva kāro.*
Mātā dānti dhūmīwā pābhajī Jinādasā, kalānti gharatthāni mātubhikkhūnipassayā
Kāri, Dantagihāni wīmatō āri tēna sū. Tūluchchayī tū puttā nāmatō Bhātikābhayō.

fixed her affections on a damillo, named Niliyo, who held the office of porōhitta brāhmaṇo; and resolved on gratifying her lust for him, by administering poison destroyed Tisso the firewood carrier, and conferred the kingdom on Niliyo. The said brāhmaṇ Niliyo making her his queen consort, and uninterruptedly patronized by her, for a period of six months reigned here, in this capital, Anurādhapurā.

This royal personage, Anulā, then forming a promiscuous connection with no less than thirty two men, who were in her service as balatthos, dispatched Nilayo also by poison; and administered the government herself for a period of four months.

The second son of Mahāchūlo, named Kālakanatisso, who from the dread of the resentment of Anulā had absconded, and assumed the garb of a priest, in due course of time assembling a powerful force, marched hither, and put to death the impious Anulā. This monarch reigned twenty two years. He erected a great "upōsatha" hall on the Chētiyo mountain, and constructed in front of it a stone thūpo. On the same Chētiyo mountain he himself planted a bo-tree, and built the Pēlagāma wihāro in the delta of the river; and there he also formed the great canal called Wannakanno, as well as the great Ambēdudugga tank, as well as the Bhayōluppalo tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulā had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassaro garden.

His mother having (there) cleansed her (dantē) teeth, and entered the sacerdotal order of the religion of the vanquisher, he converted their family palace into a hall for the priestesses of his mother's sisterhood. From the above circumstance, it obtained the appellation of Dantagēho.

On his demise, his son, the prince named Bhātikābhayō, reigned for twenty eight years. This monarch being the (Bhātiko) brother of the king Mahādāthiko, became known in this

*Atthavisatī massāni rajjān kāresi khattiyo ; Mahādhāhikarājassa bhātikuttā mahipati
 Dipā Bhāhikarājāti pākāso asi dhammiko ; kāresi Lōhapasādo patissāhāramatthasū.
 Mahāthūpamedikā dūci ; Thūparawhēpōsthaohayan, attanō balimajjhītā nagarasu samantato
 Rōpāpetwā yōjanamhi sumaya nikhujjakānicha yādamēdikato yāma dhurachchhatta narādhipō.
 Chaturangulabahalina gandhina uruchittiyā lūpāpetwāna pūpphāni wettīhi tattha sādhukañ ;
 Nisēnitwāna kāresi thūpañ mālāgulōpamañ puna chāngulabahalāya manōsildya chittiyāñ ;
 Lūpāpetwāna kāresi tattheva kasumāchittā, puna sō pānato yāma dhurachchhattōwa chittiyāñ.
 Pūpphāhi okirāpetwā chāddesi pūppharānā uñhāpetwāna yantīhi julā Abhayawapitō.
 Jalīhi thūpañ sēchantō jalapūjamaṅkarayī ; sakatasattina muttānañ sattiñ sādhuḍḍya sādhukañ.
 Maṅgāpetwā sudhāpiṇḍān sudhākaṃmaṅkarayī, pavāṇajulān kāretwā tañ khīpāpiya chittiyā.
 Sōwāṇḍāni padamāni shakkamattāni sandhisu laggāpetwā ; tato muttā kalapā yāma hētthimā,
 Padumā lambayitwāna mahāthūpamapujayī. Gaṇasajjhāya siddhā sō, dhātugabbhamhi tādīnañ,
 Suttā : " aliswā tañḍāni wuttahāsisanti " nichchitō, pāchindātikamānhi anāhāro nipajjatha.
 Thēra dwārañ mōpayitwā dhātugabbhān nayīna tañ, dhātugabbhāwibhūtā sō sabbānādiswā mahipati.*

island as Bhātiko rāja. This righteous personage caused the Lōhapasādo to be repaired, and two basement cornice-ledges to be constructed at the Mahāthūpo, and an " upōsatha " hall at the Thūparāmo. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yōjano environing the town, the small and large jessamine plants. (With the flowers produced from this garden) the Mahāthūpo was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant garlands, four inches thick ; and there (between these garlands) having studded flowers by their stalks most completely, he made the thūpo represent a perfect bouquet. On a subsequent occasion, he caused this chētiyo to be plastered with a paste made of red lead, an inch thick ; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion, he completely buried the chētiyo, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers ; and then raising the water of the Abhayo tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thūpo ; and in the fervor of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the chētiyo with a drapery net work studded with " pāwāla " stones. In the corners of this net work, he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl, " kālāpās," and flowers, he made offerings to the Mahāthūpo.

(During the performance of these ceremonies,) he heard the chant of the priesthood hymned in the relic receptacle (within the thūpo) ; and vowing, " I will not rise till I have witnessed it," he laid himself down, fasting, on the south east side (of the dagoba). The thēros causing a passage to develope itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendor of the relic receptacle. He who had thence

Nikkhantō tādissāhita pattharupāhi, pūjyā madhūbhayāhēhi gandhikāhi ghatāhi savasāhika ;
Anjumanharilāhēhi tathā manasāhika manasāruphassina bhassitvā chētiyapagā ;
Thūlā goppamattācā rakkhāsupphalāhika thupanggonmāhi sakale puritā gandhakaddānā ;
Chittānilanachhiddācā rakkhā uppalāhika wārayitvā wārimaggā tathā puritā ghātā ;
Patthavattāhi nēbhāhi kotamassisāhika madhukotelaṃhi tathā ilatā tathāwācā ;
Tathācā dipamattācā sūbhāhika rūkṣāhika paṭhamuttāhi itthi mahābhūssa lhattiyā,
Sattakkhattān cattakkhattān pūjācā wisaṃ wisaṃ, annamāsiwāniyataṃ sūlhamāggaḍamuttamā.
Nikkhāntāpūjācā tathācā uruṇḍhiyā mahāwāsāhupūjācā ulārā atthamāsi,
Chaturānti sāhasāni pūjācā anulārācā wāwācān nājanachhācā nānāturīyā wāḍḍān.
Mahāthūpā mahāpūjān mādhanunnā akuray ; diwācācā itthā huttān Buddhapūthānamāgga.
Dwikkhattān pūppabhāriacā nigatā sō wārayi, nigatā chhāṇḍanācā pawāraṇḍanācā.
Tāla phāṇḍanācā puritāhācā samācācācā bahū pāḍāsi saṅghassa. Chētiyā chēttamācā.
Chētiyā pariḥamanācā wācā ; tathā lhattiyā, wācā bhikkhūcācā wācā. Chētiyapāḍhā.
Salāṇwāṇḍuttācā sō dāpācā khupā Chitta Muni Muchalaṃ apatthānattayā ; sō tathā pa-
magharicchuttapāḍācā manācā.

returned, caused an exact representation of what (he had seen there) to be painted, and made offerings thereto: first, of sweet spices, aromatic drugs, vases (filled with flowers), golden sandal wood, and orpiment: secondly, having spread powdered red lead, ankle deep, in the square of the chētiyo (he made offerings) of uppala flowers studded thereon: thirdly, having filled the whole chētiyo square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes regularly marked out in that bed: fourthly, stopping up the drains of the chētiyo square, and filling it with cows' milk butter (he made an offering) of (an illumination) of innumerable lighted wicks made of silk: fifthly, a similar (offering) with buffalo milk butter: sixthly, a similar (offering) of tala oil: seventhly, an offering of an incalculable number of lighted lamp wicks.

Of the seven offerings to the Mahāthūpo above described, the monarch caused each to be celebrated seven times, on separate occasions.

In the same (splendid manner in which the water festival at the Mahāthūpo had been conducted), in honor of the pre-eminent bo-tree, also, he celebrated annually without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably actuated by pious impulses, celebrated the great wēsākha (annual) festival twenty eight times; and eighty-four thousand splendid alms-offerings; and a great festival at the Mahāthūpo, with gymnastics of all descriptions, and every kind of instrumental and vocal music; and he repaired daily thrice to assist in the religious services rendered to Buddho. Without omission he made flower offerings twice daily; (he gave) alms to the distressed, as well as the pawāraṇa alms (to the priesthood); to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king for the preservation of the sacred edifices in repair, dedicated lands; and also provided constantly for the thousand priests resident at the Chētiyo mountain, "salāka" provisions. This monarch, in like manner, at the three apartments called "chitta," "muni," and "muchala" in the palace, and

*Bhōjento panchathānāmi bhikkhu gandhadhure yutā, pachechayena upatthāsi tudda dhamme sagdama.
 Pordhordjantiya tañ yā kinchi adghanāsitā nāsi puññakammañ sē sabbañ Bhātibhāpūti,
 Tassa bhātikardjassa achedayē tañ konitthañ Mahādhikamahānāgandmō vajjamārayi,
 Dvādasasāyitwa waissāni, nāna puññaparāyano Mahāthūpāmi kinjakkhapādisū uttharāpāyī.
 Wālikāmariyālantha kārti wāthatañghanā; nipe sabbayāhāssa dhammasānamādapāyī.
 Amāththalamahāthūpā kārāpēsi. Mahipatī wayē alitthumānāmi, saritwā Munino gāyā,
 Chajitwāna sakān pānān, nīpajjitvā sayān tāhā, thapayitwāchayān tasmā samitthāpetwāna chētiyān.
 Chatuddwāre thapāpēsi chaturo ratanagghāke suvipphēhi suwibhāttē nāndratana jētiyō.
 Chētiyē patimōchetwā nāndratanaśānchukān kanchanaśubbhalañchettha muttolāmbāncha dāpāyī.
 Chētiyapabbatthawāttē alankāriya yōjanān yōjāpetwā chatuddwārañ samantāchārānūthikān,
 Wāthitvā ubhātō parivāpānāni parivāriya dhajaggikātō rāhī māḍayitwā tāhā tāhā,
 Dipamāli samujjō tañ kārayitwā samantato nāpanachēdāni gītāni wāditānicha kārayī.
 Maggē Kālanānāditō ythwa chētiyapabbatā gantvā dhōtēhi pādēhi kārayittharagatthātān.
 Sanāchehagittawādēhi mājājamakārān tāhā nagarawa chatuddwāre mahādānāncha dāpāyī.*

at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhātiyo, constantly observed.

On the demise of Bhātiyo rāja, his younger brother Mahādātthiko Mahānāgo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Mahāthūpo with "kinjakka" stones; enlarged the square, which was strewn with sand; and made offerings of preaching pulpits to all the wihāros in the island. He caused also a great thūpo to be built on Amāththalo. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chētiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chētiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers, he had the chētiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yōjana round the chētiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chētiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadambo river with (unsoiled) washed feet, to the mountain chētiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king

Adāsa sādāsi dīpi drupadā uirantacā sūlilipi somudāsa samantā yōjanantari.
Chātiyāsa mahā tēna pūjā m'ārillā ubhā " giribhāsa mahāpūjā " udrā uchehattā idha.
Samagatīna bhikkhūna tawā pūjāsamāgami dīnā affhāsa thānta thapāpetwā mahipati.
Tālasitacā tattrattā affhāsa wāya bhāriyā chutamāsamāgānā mahāddhāna pāwattāgi.
Chāchāwarantā pūddā bandhamokkhānā kārāgi chātuddhāre mahāpittāhi sādā samānā kārāgi.
Pubbārdjahi thāpita bhātarāthāpita tathā puṇṇakamma ādāpetwā sūlānā kārāgi bhāpiti.
Attānā dīwā pūddā m' hatti āmānāngānā, wāriyāntāpi māghāsa, māghāsa dāsi bhāpiti.
Chāsatamāsaṅgānā bhikkhūsaṅgānā sādā, m'ā sūlāsaṅgānā bhikkhūsaṅgānā gāḍyatu.
Dātoya kappiyā bhādanā wīwidhā wīdhā m'ā, attānāchāsa sīrā māghāsa bhāpiti.
Kāḍyānākaṇṭhāni Manināgāpabbatāwāyā wīdhānā Kalānākaṇṭhāni kārāsi mānāpāpā.
Kububandānāni Samuddāwīdhānāni, Huwāchakānāni Chālanāgāpabbatāwāyā.
Pāsānāpāpāwāpi wīdhā kārāsi mānā pūjāni upā sātāsa mānānāni bhāpiti.
Upāchāsi pāsānāni samantā wīdhānāni māghānāni māghānāni māghānāni māghānāni.
Pānānāpi wīdhānāni mānānāni bhāpiti tathā wīdhānāni mānānāni māghānāni tathāwā sādā.

bestowed alms at the four gates of the capital; throughout the island; and on the waters of the ocean, all round the island within the distance of one yōjana. From the celebrity and splendor of the festival held at this chētiyo, it acquired in this land the appellation of the "Giribandhu" festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gamini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests, and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalānā wihāro in the mountain named Manināga, at Kalāyānākaṇṭhā; on the shore of Kububandana, the Samudda wihāro; and a wihāro at the Chūlanāga mountain, in the Pāsāna isle, which is in the Huwāchakānāni division (Rohāna). To a certain sāmanēro priest, who presented some beverage while he was engaged in the construction of these wihāros, he dedicated (lands) within the circumference of half a yōjana, for the maintenance of his temple. He bestowed on that sāmanēro the Pānāwāpi wihāro; and in like manner the means of maintaining that wihāro.

*Upasathakkaṃ digharattaṃ sō nichchāsi chhīyarekaya, ejaṃ paridhahammanhi guttā vatthita dhikkhaṃ,
 Sahagga gāhagghedwa rājā Chhīya pabbatā pakkhiyāpisi Kanirawhi pabbharamhi asilakē.
 Kanirājjāwucchayina Amandagāminī Chūlābhayaṃ wassumēkaṃ rajjān kārasi chhīyā.
 Sō Gōnakaṃditirī purapazāmbhi dakkhiṇā, kārāpisi mahipallī wihāraṃ Chūlagallaṇṇā.
 Chūlābhayaṃchchayina Siwālī kuṇṇiṭṭhikā Amandakittā, chaturā mālā rajjamaṃḍrayī.
 Amandabhāgīnīyitwa Siwālī apunīya, taṃ Ilundgīti nāmaṃ chhattaṃ uddapāsi purā.
 Tissamāyā guttā tammā dāmaṃ waddhipi, taṃ hitvā, puramāyānāṃ bhaṇḍāṃ lambakannakā,
 Tahiṃ uddāpāsi tā rājā kuddhā "tāhi uccārayi mādayanti" wāpiyaṃ passā Mahāthūpachchayānāṃ sayā,
 Tissā wachchāraṇā katvā chāyāḍḍiwa thapāpayi. Tissā kuddhā lambakannakā sabbā kutvāna ikatā,
 Rajānaṃ taṃ gahetvāna, sumihāsedwa sabbā gharā, sayāṃ rajjān wicchāsiṇā. Sayāṃ dāwī taḍā sakā,
 Puttakāṃ Chandamukhāsiwamāyāyitwa kumārakā, dhātinaṃ kutthā sātvedwa, waggalāhatthiṇatthiṇā.
 Pīsiṇā, wāsed maddāna. Neṭṭā taṃ dhātīya tahiṃ wadāna dewānandīnaṃ sabbā waggalāhatthiṇā.
 "Ayaṃ tē sakkhīṇā puttā sakkhī dārakā thitā, arakkhī, ghātātā eṇā taya ghātā inasatā
 "Tammāttakā ghātāki; idāṃ dewānandī; itī wadāna taṃ eṇāyitvā pūdamāṇāṃ kutthiṇā.*

suspended the performance of religious ceremonies in the "upāsatha" hall of the chētiyo (Giri wihāro); and forcibly seizing the sixty priests who contumaciously resisted the royal authority, imprisoned those impious persons in the Kanira cave, in the Chētiyo mountain.

By the death of this Kanirāja, the monarch Chūlābhaya, son of Amandagāmini, reigned for one year. This ruler caused to be built the Chūlagallako wihāro, on the bank of the Gōnako river, to the southward of the capital.

By his demise, his younger sister Siwālī, the daughter of Amandi, reigned for four months; when a nephew of Amandi, named Ilanāgo, deposed her, and raised the canopy of dominion in the capital. On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of lambakannakos (a caste who wore ear ornaments) allowing him to depart thither, assembled in the capital. The rāja missing these men there (at the tank) enraged, exclaimed, "I will teach them subordination;"—and in the neighbourhood of the tank, at the Mahāthūpo, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) chandālas. By this act the lambakanna race being incensed, rose in a body; and seizing and imprisoning the rāja in his own palace, administered the government themselves. In that crisis, the monarch's consort (Mahāmattā) decking her infant son Chandamukōsiwo (in his royal vestments), and consigning the prince to the charge of her female slaves, and giving them their instructions, sent him to the state elephant. The slaves conveying him thither, thus delivered the whole of the queen's directions to the state elephant: "This is the infant who stood in the relation of child to thy patron; it is preferable that he should be slain by thee than by his enemies—do thou slay him; this is the queen's entreaty." Having thus spoke, they deposited the infant at the feet of the elephant,

Dakkhiṇo is rudithedna nigā dhetwēna dṣhaṇa pavāsitvā mahāmatthun dvarān pāṭiya thūmawā.
Raṇṇe nisinnaṭṭhānamhi ugghādetvā kawāṭakān, nissāpiya taṇ Khandhē Mahātilthamupāgami,
Nāwā āropayitwāna rājānaṁ. tattha kunjare pachehmiṁ dakkhiṇaṁ sayā Malayamdrakhi.
Paratiri wasitvā is tininassāni khattiyo balakūyaṁ gahetwāna agā nāwāhi Rōhanaṁ.
Tiṭṭhē Bhakkharahobbo dharitwāna bhūpati, akāsi Rōhane tattha mahantaṁ balasaṅgahān.
Raṇṇe mangalakatthi is *Dakkhiṇamālayā* tato Rōhananyēwa āganji; tassa kamma nikāṭam.
Mahāpadumassa tattha jātaka bhāṇino *Tulādhārawa* wāṇisa mahātherassa tantilē.
Kapijātaka suṁitwāna, bōdhissatṭe pasāḍawā. *Nāgamahāwihāra* is jiyamuttakhanussatan,
Katwā, kārasi thūpana wāḍḍhathisi yathā thitaṁ: *Tissawāpinea* kārasi, tathā *Dūracchawāpika*.
So gahetvā balān rājā yujjāya abhinikkhami. *Taṇ* sutwā lambakannāncha yuddhaya abhināyutā,
Kapallakhaṇa dvarānamhi khettē *Aṇṇārapitthiko* yuddhān ubhinnaṁ wāṭṭittha āṇṇamaṇṇa wihethana.
Nāwākilantatthattā purisā siddanti rājino, rājā nāmaṁ uttāyitvā nāya pāṭisi tina is.
Tina bhita lambakannān suṇṇān uttarina; is tēsaṁ siddhi chhāṇitvā, rathānabhināman karun.
Tikkhāttamāwāntu katē, *Karūḍaya* mahipati "andretwāna gaṇḍha jiwagāhanti" abruwi.
Tato wijjāsaṅgamo parān āgamaṁ bhūpati, chhāttaṁ uttāyitvāna, *Tissawāpichhāna* agā.

The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rāja was concealed, placing him on his back, he hastened to Mahātilthā. Having thus enabled the rāja to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Rōhona division; and landing at the port of Bhakkharahobbo, he there, in Rōhona, raised a powerful army. The rāja's state elephant hastened to the said Rōhona from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijātaka (or the discourse on the incarnation of Buddha in the form of a monkey) in the fraternity of the thero named Mahāpadumo, who was a native of that division, resident at Tulādhāro; and being delighted with his history of the bōddhisatto, he (this rāja) enlarged the Nāgamahā wihāro to the extent of a hundred lengths of his unstrung bow; and extended the thūpo also (of that wihāro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dūra tanks.

This rāja putting his army in motion, set out on his campaign. The lambakannos hearing of this proceeding, prepared themselves for the attack. Near the Kapallakhandō gate, on the plain of Aṇṇārapitthiko, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rāja shouting out his own name, threw himself (into the midst of the conflict). The lambakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out "Capture them, without depriving them of life." The victorious monarch then entering the capital, and having raised the canopy of dominion,

*Chétiya pahōatechwa Thūpārāmecha chétiyē Mahādhāpī, mahābōdhihārē itī imāsuhi,
Chittalālūtē kēreśi dawathūpē manōramē ; dīpe khilamhi āwāśi jēnēcha paṭisākkhārē.
Walliyerawihārēcha thāraṃ sō paṭṭiya mahā Walligottanāma wihāraṃchā aḍḍayī.
Kāreśi Anurādāmaṃ Mahāgāmaṃsatantikkē Hēligāmaṃthakurisa mahassā tassadāpayī.
Muchalawihārāṃ kareṃwā sō Tissawaddhamaḥ āṭṭhāroḍḍakabaddhāmaḥi wihārassa adāpayī.
Galambatiṭṭhē thūpamhi kareṃṭṭhāḥanachukāṇ kareṃpāṇthāgārāṃ ; wāṭṭitṭassamassatu.
Sahassakarissawāpīṇ sō kārāpetvēṇ adāsiḥa ; kareṃpōsathāgārāṃ wihārē Kumbhigallakē.
Sō gheṇpōsathāgārāṃ Issarasamaṇakē iddā Thūpārāme thūpagharaṃ kārāpēsi mahipati.
Mahāwihārē pariwēṇapāṇṭipachekkhimayēkkhināṃ kareṃ ; Chatuṣṭhāṇchā jinnakāṇ paṭisaṇḍharī.
Chatubuddhapāṇṭimā raṃwā parimāṇāṃ, gharaṇ tathā, mahābōdhiṅgayē raṃnē vāṇ sō āmahārāyī.
Tassa raṅgo mahisi ad wuttanāma manōramaṃ thūpāṃ thūpagharaṇchēwa raṃman tathēwa kārāyī.
Thūpārāme thūpagharaṃ nīṭṭāpīṭwā mahipati, tassā nīṭṭāpīṭumayē mahādānāmadāsiḥa. [māwacha
Yuttānāṃ bōḍḍhawachāṇē bhikkhūnaṃ pachchayampīḥa, bhikkhūnaṃ dhammaṃāthikāṇāṃ sappiḥḍāṇṭa-
Nagarassa chatuḍḍiwārē kapaṇawattāṇchā dāpayī, gīḷāṇāṇchā bhikkhūnaṃ gīḷānawuttamēwacha.
Mayenti, Rāduppallāṃ wāpīḥaṇ, Kōlambagāmaṃkāṇ, Mahānikawidhiṇḍipīṇchā, Mahāgāmadawimēwacha,*

lamps at each; and at the Chétiyo mountain, at the Thūpārāmo, at the Mahāthūpo, at the bo-tree, and on the peak of the Chittilo mountain, at these several places he constructed ten thūpos; and throughout the island he repaired dilapidated edifices. Delighted with the thero resident at Walliyéro wihāro, he built for him the great Walligotto wihāro. He built also the Anurā wihāro, near Mahāgāmo; on which he bestowed Hēligāmo, in extent eight kariṣṣa, as well as a thousand pieces. Having constructed the Muchala wihāro, on that wihāro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thūpo at Galambatiṭṭho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Kumbhigallako wihāro he built an "uposatha" hall; as also at the Issarasamaṇako wihāro; and this monarch constructed also the roof over the Thūpārāmo here (at Anurādhapura). At the Mahā wihāro he built a most perfect range of pariwēṇos, and repaired the Chatuṣṭhā hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhos, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thūpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thūpārāmo, this monarch, at the festival held on that occasion, distributed the mahā-dāna: unto the bhikkhūs who were in progress of being instructed in the word of Buddho, the four sacerdotal requisites; and to the bhikkhūs who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Māyō, Rāduppallō, Kōlambagāmo, Mahānikawidhi, two called Mahāgāmo,

*Kārisi pacchhimsi passā wihāraṃ Rāmaḍaḥayaṇ, Mahā dānussānāha nagaramāli āhārayi.
Gajāsāhassachchayena sasuro tassārājāsā rājās Mahallakāndgo abhābārasāni āhārayi.
Paratthimsi Pējalakā, dakkīnāpabbatā, pacchhimsi udakapāsāna Nāgadipe Sālipabbatā,
Dwījagāmi Nachēli Rōhani janapadē pana Kōttanāgopabbatācha Antōgiriṇihallān.
Eti sāttamihārā y' Mahallā dūgāpabbatā parittinapī lūlāsa kārāpisi mahipati.
Ewaṃ asdrīhi dhanāni sūraṇa pūṇāni kūtūbha bahuni pūṇā ādanti; kālāpāsa kāmāhita bahuni pāpāni
kāmāni mahāti.*

Sujānappasādaṇṇānīgatthāya kati Mahāwanso "Dwādaśarājā" nāma pañchatimsimsa parichchāhā.

CHATTINSAṬṬIMO PAHICCHHIDDO.

*Mahallānāgassachchayena puttā Bhātikatisso chātumissatiṇṇāni Lakkārajjamāhārayi.
Mahāseḍḍri pūḍraṇa kārāpisi imāsatā, Gawaratissamihārānā āhārayitvā mahipati;
Mahāgāminīnāwāpī kārāpisi wihāraṇa pādāsiha; wihāraṇāni akārisi Bhātiyatisānāman.
Kārisipāsathagāraṇa Thūpārāmaṇa mūḍraṇa, Rattānāgopabbatāni kārāpisi mahipati.
Sattesa mūḍhānāni, saṅghānāni tībbaḍāraṇā, abhāṇā, saṅghā mahipalā mahādānaṇa pūḍattayī.*

obtained at a price of one hundred thousand pieces. He built also Rāmuko wihāro in the western division, and the Mahā-āsana hall in the capital.

On the demise of Gajābāhu, that rājā's "sasuro" named Mahallako Nāgo, reigned six years. This monarch surnamed, from his advanced years, Mahallako Nāgo, constructed the following seven wihāros: in the eastward, the Pējalako; in the southward, the Kōti-pabbato; in the westward, the Udakapāsāno; in the isle of Nāgadipe, the Sālipabbato; at Dwījagāmo, the Nachēli; in the Rōhani division, the Kōttanāgopabbato and Hāli wihāros, at Antōgiri.

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards; on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions, commit many transgressions.

The thirty fifth chapter in the Mahāwanso, entitled, "the twelve kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVI.

By the demise of Mahallanāgo, his son, named Bhātikatisso (succeeded, and) reigned over the monarchy of Laukā for twenty four years. This ruler built a wall round the Mahawihāro, and having constructed the Gawaratisso wihāro, and formed the Mahāgāmini tank, dedicated it to that wihāro; he built also the wihāro named Bhātiyatisso. This monarch constructed also an "oposatha" hall at the delightful Thūpārāma, as well as the Rattānāgānaka tank. This sovereign, equally devoted to his people, and respectful to the ministers of religion, kept up the mahādāna offerings to the priesthood of both sexes.

*Tathā Maichawattiwihāramhi Puttamābhāgawhoṇe, tathā Issarasamāpachamhi Tissuṇhi Nāgadiyapāṇi,
 Hicchakkamūwihārāna pākāraṇṇa akārayi ; āraṇṇipāṇābhāgāna Anuraḍḍasamāpachāy.
 Ariyavāsāsaluthā thāna Lankādīpe khilē picha dānawattān thapāpeti saddhammāgāruṇṇa sō.
 Tīnā intasāhassānā dātuvāna, manujādhīpo ; sātāsa 1933hikkhu micchā idanappiya.
 Mahāweḍḍhapūjā sō kḍetwā, dīpawāṇāna sabbāraṇṇhōcha ḍālā khūṇā tichimāraṇṇaḍḍapaya.
 Wētullāwāḍḍamāḍḍitwā kḍetwā pōṇaniggahāna Kapilāna anapachāna idanānā jōḷayidha sō.
 Wīṇatāḍḍhayanāḍḍitwā kanṭṭhā tawarājīna dēviyā tana māsatthō, gāṭe ḍhiti sātḍḍāḍḍa.
 Palāyitwā Bhallatitthānā gāṇḍhāna sakasīṇāḍḍi, huddhōwiya mātulāna hatthapaddācha chāḍḍaya.
 Rājīnā ratthabhi sātthānā thapetwāna idhīwatān sūnāḍḍōpamaṇa dāṇayitwā gāḍḍitwāpi sātthānā.
 Tatthāṇḍḍāwā dḍugḍḍha paratiramaḍḍa sayā. Subhaddēwa Mātulāna upagāṇṇa mahāpātā,
 Subhaddēwāpachāṇa tammā ratthamāchāṇi sō. Abhaya tanjāṇatattānā dātā idha mīṇajjāy.
 Tan dīwā puhavāḍḍhānā sō samantā hantāḍḍitwā purihhamaṇāḍḍi madditwā sātāḍḍi dūḍḍāḍḍamāḍḍān.*

he caused improvements to be made with paid labor. The minister Mukanāgo, in like manner, built walls round the following six wihāros: the Dakkhino, the Marichawatti, the Puttamābhāgo, the Issarasamāno, and the Tisso, in the isle of Nāgo. He built also an "uposatha" hall at the Anūro wihāro.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapilo suppressing the Wētullā heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanāgo, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatitthā with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Sabbhaddēwo, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the rāja's kingdom (in his own favor), leaving the said (Sabbhaddēwo) here (in Lankā), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Bhallatitthā) throwing himself into a vessel, (Abhayanāgo) fled to the opposite coast.

The said father-in-law, Sabbhaddēwo, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhaya, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Sabbhaddēwo) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kundanāli," and thereby loosen-

Bhānuyāsa pādetwa sajjetwa taṇ palāpayi. Duto gantwa Abhayassa taṇ pavattin pavatdayi. Taṇ gantwa Abhayo damillī dūḍḍa khaṇḍa tato saguravantiḷamāganji bhāḍārdymjhituṇ mayā. Taṇ gantwa, palāyitwa, anamāraicha dēviyā. Malayaṇ agama rājā. Taṇ kaṇṭṭha nubbandhiyā. Rājānaṇ Malayē hantwa dēvinidūḍḍa dḍatō kūrasi nagarē rājjan atthāwāssinī bhapāti. Pāḍumwidā kārasi Mahāādāhīramantatō, Lohapāsādagaṇaṇhi rājā maṇḍapamāccha. Dvāhi sutasabassihī atthawattānā gāhiyā, āpamhi bhikkhūsaṅghassa watthuddanamuddatō. Abhayasakehayaṇi hāṭṭa Tissaṇa tana uttaraṇa dēviwāssinī Sirināgō Laṅkārajjamāḍḍayī. Patissāṇhāriyā palāḍa mahābhāḍāhīramantatō mahābhāḍāhi gharassitwa sō yēsa wāḍikāṭṭa. Munḍhilarakbhāparitō Hansawaddhaṇ manoramaṇ mahantaṇ maṇḍapaṇḍitwa kārāpisi mahipati. Wijayakumrabō odma Sirināgassa uttaraṇa, pituno apachchayē rājjan dēviwāssamāḍḍayī. Lambakannaḍ tayo dānā tādāḍa Mahiyanganaṇ, Saṅghatissa, Saṅghabōdhi, tatiyo Gōthakābhaya. Tī Tisṣawattimāriyā dānā gātō andhāwācchakāhiyā rajupattānamāyanti padamiddima ārawi. "Pathawissimā ite tayaṇmahatibhū," iti. Taṇ sutwa, Abhayō pachchāyanta pachchāhi yundāhaya, "Kassa wassā (hantitī?) pama pachchāhi tumāwāso, " pachchāhi mawāṭṭi?" sō dā, Taṇ sutwa dvāhi sō agā.

ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the rāja's government) and then reviling him (for a spy) drove him away. The emissary returning to Abbayo, reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of damillas for the purpose of attacking his brother, he advanced in person on the capital (Anurādhapura).

The rāja on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rāja, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone lodge round the bo-tree, as well as a hall in the square of the Lohapāsado; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abbayo, Sirināgō the son of his brother (Wōhāro) Tisso, reigned two years in Lankā. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewn with sand, to the southward of the muchēlo tree, the splendid and delightful Hansawatta hall.

The prince named Wijayo, the son of Sirināgō, on the demise of his father reigned one year.

There were three persons of the Lambakanna race (who wear large ear ornaments), intimately connected together, resident at Mahiyangana, named Saṅgatisso, Saṅghabōdhi, and the third Gōthakābhaya. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three persons are destined to bear the weight of (governing) the land." Abbayo, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties

"Sādhūti" watwa bhūminda dipanhi sakalipicha gāmadicari nivesetwa bālā tassa addapāyī.
 Mahāsatthā tūwa sabbaśātānūkaupina mahārōga bhayājāta dipadipina nāsita.
 Sā bhayadagrikā rañā amasheho Gōtakābhayā chōrō hutwa uttaratō nagarā samūpāgami.
 Parissāwanamādaya rājā dakkhīnadūratō parahiṇsamavācchento ikkōwa palāyī sō.
 Putabhāṭṭā gahetvā gachchhantō purisō pana bhattabhogāya rājānā nibandhicha punappunā.
 Jalā parissāwayitvāna. bhujitvāna dayalū sō tassānā nuggahā kātū idā wachanamabruci.
 "Saṅghabhōdhi ahañ rājā; gahitvā mama. bhō. sirā; Gōthābhayassa dassēhi. bahū dassati tē dhanā."
 Na lehehi sō tathā kātū; tassatthāya mahipati. nisinnōyīwa amari sō sirā tassa adāyīya.
 Gōthābhayānā dassēti sōta winhitamānāsō; datvā tassa dhanā rāyā, sakkaṇṇā sādhuṇṇāyī.
 Ewañ Gōthābhayā tē Mēghawannābhayācchāyēti wānā, tērassānā Lankārajjanakārayī.
 Mahāsatthā krayitvāna, wāthudindramhi māyājan, krayitvā māyāyitvā sō bhikkhutattha saṅghatō.
 Affhuttarassānā nāsitvā, dīni, dīni. yāgukhaṇṇakabhajjhi sādhuhi winidhāyēti;
 Saetiwarēhi kappetvā, mahādānā pawattayī; kāmānānānā nibandhānānānārayī.

village. The ruler of the land replying, "sādhu," and throughout the island having provided accommodation for him, at the entrance of every village, caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illuminated the land.

The minister of this rāja, named Gōtakābhayā, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly-unattended, taking with him only his "parissāwanā" (water strainer used by devotees to prevent the destruction which might otherwise take place of animalcules in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the rāja to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rāja Saṅghabhōdhi. Beloved! taking my head, present it to Gōthābhayā; he will bestow great wealth on thee." The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Gōthābhayā. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Gōthābhayā, known by the title of Mēghawannābhayā reigned in Lankā thirteen years.

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionary and every other sacerdotal requisite. Causing robes to be made, he kept up the mahādānā offering. He uninterruptedly maintained

Gotābhayaṃsathērasa mātulassassa rājino, raṅgo nāminālopatō, wexhanā, patibāhiyo.
Raṅgo kulūpakō dū. Rājā tasmā paṇḍiyo, jettaputtā Jettatissō, Mahāsēno kanīthakā,
Appesi tassa bhikkhussa. Sō sāganhi dutiyakā ; upanandi tasmā bhikkhussa Jettatisso kumārako
Pituno wexchayē. Jettatisso rājā ahāsi sō, pituṃ rivasakāḍāri niggantū nīcchhamānā,
Dutthā machchē niggahētū, sayā nikkhamma bhūpati, kanīthā puratō katwā, pitukāya anantara,
Tatō anachchē katwāna, sayā kutwāna pucchhātō, kanīthē pitukāyicha nikkhanti tadannantara,
Dwēraṃ samwāritwāna dutthamachchē nipātiya, sūt appesi, pituno chitakāya samantatē,
Tinassa kammunānāmaṃ kaḅḅhalōpapadān ahu : Saṅghamittō sō dhiḍḍhu bhito tasmā arādhēpi.
Tasā dhiḍḍhu samakālā Mahāsēno mantiyā, tasā dhiḍḍhikā rīchanta paratiraṃ gatō itō.
Patī sō wipakkatā Lōhapasādāmuttamaṃ kōṭi dhanaṃ agghasakā kārēti suttabhūmakā,
Sattisatāsaḥasaggaṃ pūjuyitwā maṇi tāhiṃ, kārēti Jettatissō tā. Mayipāsādāmuttamaṃ.
Mayiṃ dūwē mahagghēcha Mahābhūpē apūjayi. Mahābōlābhigāri tīni tēraṇāni mahāgrāyī.
Kārayitwā wihāraṃ sō Pāchinatissapabbatān, pañcāwāsisa saṅghassa adasi puthawipati.

maternal uncle of the rāja Gotābhayo, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rāja. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Mahāsēno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him ; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast ; and in communication with Sēno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lōhapasādo, which had been left unfinished by his father, building it seven stories high, by expending a "koti" of treasure on it. Having made there (to that edifice) an offering of a ("mani") gem, worth sixty lacs, the said Jettatisso built the superb Mani hall. He made offerings likewise of two very valuable jewels to the Mahābhūpo, and built three portal arches at the great bo. Constructing a wihāro at the Pāchinatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thūpārāmo the colossal and beautiful stone statue (of Buddha), which Dēwananpiyatisso had set up at the Thūpārāmo, enshrined it in the wihāro of the Pāchinatisso mountain. This rāja having celebrated the festival of

*Dindānapiyatissina sō patitthāpitaṃ puraṃ. Thāpāramē uruśāpajinaṃ chārudānaṃ,
 Netwā Thāpāramāṇā Jettatissa mahiyati, patitthāpitaṃ arāṇaṃ Pāchinnatissapabbatē.
 Kālamantikāwāpīṇi sō adā Chāttiyapabbatē wiḥārapāśādamaṇaṃ mahāwīśākhāmiccha,
 Kāwā rājā saṅghassa saṅghassa dānāchiwaraṃ, Alambagāmmawāpīṇi sō Jettatissa akārayi.
 Ewaṃ sō wiwīdhaṃ puṇṇaṃ pāśādakaraṇaddikaṃ kārentō dānawassini rājā rājjamakkārayi.
 Iti bahūpuṇṇahitubhūta narapatiṇṇā bahūpāpahitubhūti madhuramīsa wissina mīsamānā :
 sujanamaṇō bhajātina taṇ kadāchitthi.*

Sujanappasāda saṇṇegatthāya kaṭṭe Mahāwanse "Tayōdasardjukōṇamu" chhattiṇṇasatimō pariccheḍḍā,

SATTATINNASATIMŌ PARICHCHHEDŌ.

*Jettatissachayinassa Mahāssina kaṇṭṭhako suttawissati wassāni rājā rājjamakkārayi.
 Tassa rājābhikkhattaṇṇā kārītva paratīratō sō Saṅghamittatthērotu kōlaṇṇaṃ patwā siddhāgato ;
 Tassābhikkhāṇā kārentwā saṅghābhikkhāṇā uṭṭākhā Mahāwihārawiddhāssaṇṇā kṭṭukāṇaṃ aṇṇagato ;
 "Avinayawaddino itī Mahāwihārawāsinō : winayāśīlāyaṇa rājā" itī gāhiya bhūpati.
 Mahāwihārawāsinā dhāraṇā diti bhikkhūnō vassāyō dantaṇṇaṃ thupāpayi yō sō uttaṇṇaṃ dāyāsiyo.
 Upadāṭṭā tīhi bhikkhū Mahāwihārawāsinō Mahāwihāraṇā chhāḍḍetvā Malayaṇā Rōhanaṇā agāṇā.*

dedication, as well as the "wesākha" festival at the Chētiyo mountain, made an offering thereto of the Kālamantiko tank; he bestowed also alms and sacerdotal garments on a thousand priests. The said Jettatissa formed likewise the Alambagāmi tank.

Thus this rāja reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty sixth chapter in the Mahāwanso, entitled, "the thirteen kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVII.

On the death of Jettatissa, his younger brother, the rāja Mahasēno, reigned twenty seven years.

The impious thero Sanghamitto, aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Mahāwihāro, he thus misled (the king): "Rāja, these priests of the Mahāwihāro uphold an heterodox winēyo: we observe the (orthodox) winēyo." The monarch thereupon ordained, that whoever should give any alms to a priest of the Mahāwihāro, would incur a fine of a hundred (pieces). The Mahāwihāro fraternity plunged into the greatest distress by these proceedings, abandoning the Mahāwihāro, repaired to Malaya in the Rōhana division. From this circumstance the Mahāwihāro

*Tēna Mahāwihārōyaṇaṁ nawaṁsaṁ chāḍḍitvā, Mahāwihārāwāsīhi ḍḍikkhuhī aṁ saggato,
 "Hōti aṁḍamikaṁ watthun puthuṁwasmā" itī rājānaṁ saggapetvā sā thērō dummattī dummattī,
 Mahāwihārāṇaṁ nāsitun laddhānumattirājīnā Mahāwihārāṇaṁ nāsitun yojjāsi duffhamāsaṁ,
 Saṅghamittassa thērassa chēḷaḷo rājawallabho Sōṇamachcho dāruṇḍha ḍḍikkhāwḍha aḷajjīno,
 Bhinditvā Lohapāsādan sattaḥhūmakamuttaman gharē aduṇṇapakarēḷha itṭṭhayaḷagiriṁ nayaṁ.
 Mahāwihārassa pabbatā dānēḍḍhayaḷagiriṁhi (* * * * *) patitṭhāpiṁ ḍḍhupati,
 Patindagharāṇaṁ, Bodhighārāṇaṁ, dhātusālaṁ munḍamaṇaṁ, chatussalancho kāvāsī; saṅkhari Kukutaḷahayaṇaṁ,
 Saṅghamittēna thērēna tēna dāruṇakammunā wihāro abhayaḷagiri dāsanēḷiyā aḷū tādā.
 Mēghawannābhayaṇānaṁ rāḷḷo sabbatthasādhako sakkho amachchō kujjhitvā Mahāwihārānaṁ,
 Chōro hutvāna, Malayāṁ gantvā laddhamahabbalo khandhāwārāṇaṁ nindāsi Dūratissakawāpiyaṇaṁ.
 Tattaragataṁ taṁ sutvāna saḷāyāṁ sō mahipati yuddhāya paccchuggantvāna khandhāwārāṇaṁ nīḷsayi.
 Sādhupāninchā mānsaneḷha lābhittvā Malayāṁ bhataṇ "na sēḷiḷiḷi saḷāyēna wiḍḍ rāḷḷatī" chintiya.
 Adḍya taṁ sayāṁ yēva rattin nikkhamma ikkḷo rāḷḷo saṁtikamāgamaṁ tamatṭhaṇaṁ patheḷayi.*

having been left unoccupied by the priests of the Mahāwihāro fraternity, it remained deserted for a period of nine years.

This impiously ignorant thērō (Sanghamitto) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rāja to destroy the Mahāwihāro, carried into effect the demolition of the Mahāwihāro. A certain minister named Sōṇo, the partisan of the thērō Sanghamitto, and the confidant of the rāja, and certain shameless and wicked priests, pulling down the pre-eminent Lohapāsādo, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayaḷagiri. The king having thus caused all the materials of the Mahāwihāro to be transported, used them at the Abhayaḷagiri, and built a hall for the reception of an image of Buddha; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukuta-pariwēno (erected in the reign of Kanittatisso). By this impious proceeding, adopted by the thērō Sanghamitto, at this period the Abhayaḷagiri wihāro attained great splendor.

The minister named Mēghawannābhayo, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahāwihāro, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dūratissa tank. The king having ascertained this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.

(Mēghawannābhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it, made known the object of his errand. The rāja having partaken, in his company, of what he had brought

Tendāhatañ tēnasaka wissatthā "paribhūjīya kamma chōro ahu mi tucā" itirājā apuchekkhī tañ.
"Teyā Mahāwihārasa āsitattatī" ahuwī "Wihārañ wāsayindāmi; khamamātañ manuchekeyāñ."
Icchēvamaṭṭhūwī rājā; rājānañ so khamapāyī; Tina aāṇḍipilo rājā nagaraññiṇa dāmi.
Rājānañ aāṇḍipetwā sō Meghawannābhayō puna raññō sahaṇḍagachcha dāḥḥasāmbhārakāraṇā.
Raṇḍō uallāddā bhariṇā ikkēlakkādhāṭṭikā Mahāwihārasaṃmhi dukkhitā nañ wināsa' añ.
Thirañ mātṭha' uallāddā id saggaḥetwāna wāḍḍhakāñ Thūpārāmañ winḍetwā dātañ duffhamānañ.
Mārdapayitwā Saṅghamittathirañ dāruvakkāraṇā Saṇḍamachchan dāraṇaṇcho ghāṭayīnañ aāṇḍigatan.
Aṇṭwā dāḥḥasāmbhārāñ Meghawannābhayō sō Mahāwihārañ naḥḍāni pariwēndukrayī.
Abhayīna bhayī tasmān upaṇṭṭitu bhikkhawaḥ Mahāwihārañ wāṇṇa dāntwāna tatō tatō.
Rājā mahābodhiḥāra pacheḥḥimāya siḍḍayā karetwā lōkavāpāni thapāpāni duwēta so.
Dakkhiṇārāmaṇāsimhi dūhēneṇḥamānañ paṇḍitwā pāpamittā Tivattāhirañ aāṇḍayī.
Mahāwihāraṇṭamānti uyyāni Jētānaṃmhi Jīṭawannawihārañ sō wāṇḍayantōpi krayī.
Tatō simāñ aāṇḍghātūn bhikkhawaṇḍhamayāchi; so addū kāmā na bhikkhū wihāraṇḍā appāḥamū.

with him, thus inquired of him: "What made thee turn traitor against me?" He replied, "On account of the destruction of the Mahāwihāro." The rāja thus rejoined: "I will re-establish the Mahāwihāro: forgive me my offence." He thereupon forgave the king. The monarch acting on his advice, returned to the capital. The said Meghawannābhayo, explaining to the rāja that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Mahāwihāro,) did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rāja. Afflicted at the destruction of the Mahāwihāro, and, in her anger, resolved on the assassination of the théro who had occasioned that demolition, she formed a plot with a certain artificer; and having caused the said reckless, impious, and savage théro, Sanghamitto, to be put to death, when he was on his way to the Thūpārāmo for the purpose of pulling it down; they also murdered the wicked minister Sōno.

The aforesaid Meghawannābhayo collecting the requisite timber, constructed numerous pariwēnos at the Mahāwihāro. When this panic had subsided, the priests who had returned from the various parts (to which they had fled), were re-established at the Mahāwihāro by (Meghawannā) Abhayo.

The rāja having had two brazen images or statues cast, placed them in the hall of the great bo-tree; and though remonstrated against, in his infatuated partiality for the théro Tisso of the Dakkhinārāmo fraternity,—who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person,—constructed the Jētawanno wihāro for him, within the consecrated limits of the garden called Jōti, belonging to the Mahāwihāro. He then applied to the priests (of the Mahāwihāro) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahā) wihāro. In order, however, to prevent the consecration attempted by the interlopers being rendered

*Ilu siddhamugghātaṇ parāhi kadhiramānakaṇ kōpittu bhikkhavo kichi nīṭṭiṇaṇ taḥā taḥā.
 Mahāwihāro nāwamāsi ewaṇ bhikkhukieḥḥagāḍḍiṭṭi "samugghātaṇ karimhāti" parā bhikḥu amāṇāsa.
 Taḥā siddhamugghātaṇ teḥḥāpārepari nīṭṭiṭṭi Mahāwihāre wāsiṇu iddhāgāntodna bhikkhavo.
 Tissa wihāragāhitaṇ Tissa thēraṇa chōḍana antimawatthuna āsi bhūtattā saṅghamajjhagā.
 Wintichchayamuhāmaḥchō tathā dhammikasammato uppaḍḍāsi dhammēna taṇ, anichchaya rāḍḍiṇa.
 Sōṭṭa rājā kīḍisi wihāraṇ Manihirakaṇ tayo wihāre kārēsi, dēwālayaṇ winḍiṇa.
 Gōkannaṇ, Erakawillāṇ, Kalandabrahmagāḍḍanaka Migagāma wihāraṇa Gangāśanapabbataṇ.
 Pachchimaḍḍa diḍḍāḍḍa Dhātusēnaṇa pabbataṇ rājā mahāwihāraṇa Kōṭṭamāṭṭhi kārēsi.
 Rūpāramma wihāraṇa Mūlawittinā kārēsi; Uṭṭarāyabōḍḍiṇa dūḍḍi bhikkhunipassaya.
 Kālawāḷakayakkhaṇa thāṇe thupāṇa kārēsi; dīpaṇijjānakadwāsi bahūṇa paṭṭisaṇḥari.
 Saṅghathirasaḥṇaṇa saḥṇagghamāḍḍi sō thērawāḍḍaṇa sabbāṇu anuwāsaṇa chīwaraṇ.
 Annapāḍḍi dāwaṇa parichchēḍḍi nāwijjāti Subhikkhāṭṭhāya kārēsi sōḥa solasa wāpiyo.
 Manihira Mahāgāmaṇa, Jalluraṇ, Khāṇṇāṇa, Mahāmaṇi Kōkawāṭṭaṇa Mōraka Parakawāpikaṇ,
 Kumbāḷakaṇ, Wāhanaṇa Rattamāḷakāṇḍakampicha Tissawāsaṇāwāpinaṇa Wēḷangawēṭṭikāṇḍapicha,
 Mahāgallaka Chīwarawāpīṇ Mahādrāgallakampicha Kāḷapāsāḍḍawāpinaṇa; imā solasa wāpiyo.*

valid, some of the priests (of the Mahāwihāro establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahāwihāro was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, "Let us violate the consecration." Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahāwihāro returning, re-established themselves there.

An accusation was brought against a certain thero named Tisso, of having illegally seized possession of this wihāro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rāja was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Manihira wihāro; and demolishing a dēwālaya (at each of those places) built three wihāros: viz., the Gōkanna, the Erakawillo, and the Kalando, at the brahmin village (of that name); as well as the Migagamo wihāro and Gangāśanapabbato. The rāja also constructed in the westward the Dhātusēnapabbato, as well as a great wihāro in the Kōṭṭawāto division; the Rūpāramma and the Mūlawitti. He constructed also two nunneries, called the southern and western nipassayos. At the temple of the yukkho Kālawāḷo, he built a thūpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all theros, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks; the Manihira at Mahāgāmo, Jallura, Kahanu, Mahāmaṇi, Kōkawāto, Mōrako, Pariko, Kumbāḷako, Wāhana, Rattamāḷa-kanduko, Tissawasso, Wēḷangawētti, Mahāgallako, Chīrawāpi, Mahādrāgullo, and

Gaṅḡyā Pabbatawānā mahāmātineha kārāyī. Ewaṃpuggamaṃpuggaṇṇaṇṇa subhānā sō upāśinīti.

Mahāwanso nittāto.

Namō, Tissa, Bhagawato, Arahato, Samma, Sambuddhassa!

*Araddhasaṃgamanīna yāsaṃsaṃ subhānubhanā tato d'gatō yathā kammanā sō Mahāsiṃho bhūpati.
Tasmā asādhusaṃsaṃgaṇā devalāvarinājjīṇa ubhāwāśāwāśābhīppaṇā karīyattha, hitamāwāśā.
Ahu rājā Sirimīghawanna tassa sūtō tatō Mandātāwīṇa lōkassa sabbasampattilōḷāyako.
Mahāsiṃha pāpānaṃ vasaṃsiṇa windāti Mahāwihārī sabbāpi sannipattiya bhikkhavaṇṇo.
Upasaṅkamma windāti sīṇaṇṇo pucchāhi vādarō "Pitunā Saṅghamittassa saḍḍhēna winditān
"Kiṃ kimbodhi?" Ahuṃsa bhikkhāwō taṇ vasiṇaṇṇā "Siṃḍayugghāṇānā kātuṇ vadyamitodapi tē pītā;
"Nānākkā antosiṃḍayānā bhikkhānā wijaṃḍanāto bhūmigaḥ bhāullīdāsi sakkāssaṇ ettha bhikkhavaṇṇo.*

Kālapasānawapī: these were the sixteen tanks. He formed also the great canal called Pappato, which was fed from the river.

He thus performed acts both of piety and impiety.

The conclusion of the Mahāwanso.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO!

Thus this monarch Mahāsēno, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Sirimīghawanno, who was like unto the rāja Mandāto, endowed with all prosperity, then became king. Assembling all the priests of the Mahāwihāro, who had been scattered abroad by the measures of Mahāsēno, under the persuasion of his impious advisers, and reverentially approaching, and bowing down to them, he thus benevolently inquired: "What are these disastrous acts committed by my father, misguided by Sanghamitto?" The priests thus replied to the monarch: "Thy sire endeavoured to violate the consecration (of the Mahāwihāro), which he failed in accomplishing, by priests remaining within the consecrated limits; here a hundred priests established themselves,

"Amuchchō Sonandimōcha Sanghamittōcha pāpiya rājānañ saṅgapetvāna apuṇṇaṇ tēna kārayā.
 "Bhidditvā Lōhapasādañ sattasāhūmahamuttamañ gharē adanappakāreva itōbhayagiriṇṇaṇ.
 "Māsakī Chata Buddhihi nūvutthikī chētiyaggañ wāpāpisiṇṇaṇ duppaṇṇā. Passa bālasamāgamañ.
 Tañ sutvā pitukammañ sō nibbitta bālasaggañ pitarānāsitañ tattha saddhanpāṭikāñ akā.
 Lōhapasādumādōwa kasi pasādamuttamañ rājāno Mahāpāndassa dassetvōwīya Sihalē.
 Pariwānāni sabhāni nāsitaṇi nūvayā bhōgē āramikānāncha yathā thāne thapeti sō.
 Pitund madihayānāncha pachehinnattāwizulāhina chhiddāwānañ ghandawānañ sothārañ kasi buddhimā
 Kārito pitarā Jōtiwānē chisō wihārakē kammañ wipparakatañ sabhāñ nīthāpēsi narissarō.
 Thārasāthā Mahānassa Samānassa sūnuto sutvāna manuchhinda sō pavattin sabbamāddito,
 Pasāditvā gūṇā tassa rājā dipappasādanē "issarō weṭṭa dipassa thērō" itī wickintiya;
 Paṭibhāṇa sūvannassa katvā tammanānāsitañ pubbakattikamānassa pubhapakkhitha suttamē;
 Dinē netvā Chētiyambathalē Thēraṇasānāgītē thēruttamañ nīdētēvā tatōta nāwamē pana,
 Mahāstūyaghetvā sō itwasēnā saṅgamañ ōrōdhē adaggarēhēwa gharakkhānākwinda.

subterraneously, in the womb of the earth. Those impious characters, the minister named Sōno, and Sanghamitto, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lōhapasādo, consisting of seven stories, and having apartments of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhos had vouchsafed to tarry, with the māsako seed. Ponder (continued the priests addressing themselves to the rājā) on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lōhapasādo, exhibiting in Sihala, the model of the superb palace of the rājā Mahāpānādo. He rebuilt also the pariwēnos which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row, in restoring the wihāro.

This ruler of men completed all that remained imperfect of the Jētawanno wihāro, which had been founded by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the thērō Mahindo, the son of the Muni of saints, (Buddho); and the rājā glorying in the merits of him who had been the means of converting this island, thus meditated: "Most assuredly the thērō has been a supreme (benefactor) of the land;" and causing a golden image of him to be made, and rendering it every honor,—on the seventh day of the first quarter of the month of kattiko, he removed it to the edifice called the Thēramba at Ambathalo; and leaving (there the image of) the thērō during the eighth day, then on the ninth day assembling a great concourse of people, like unto a heavenly host, composed of the royal retinue and of the inhabitants of the

*Lankādisipiccha sakatā sabhā ādāga bhikkhavaṃ selasajjeteḍḍṇamānāsiṇṇaṃ nagaricchedrakajjhitaṃ,
 Patthapeteḍḍṇa mahādānaṃ āyaneḍḍḍhāpānānaṃ piṇḍaṃ sabhōpāḍārehi karantōwa anupamaṃ,
 Pachchaggaṃnamētaṃ dipayattānaṃ Sattānaṃ maraputtānaṃ sō katwa dēwarājawa Sattānaṃ;
 Chētiyambathaliyāma nagaraṃ sādhanajjigga maggaṃ Wēsalīyāma Sāvatthīnagaraṃ yathā.
 Wisaṇṇeteḍḍṇa tahiṇhōgaṃ patthānaṃ thēraṃ sōkkaṃ vāḍā Moggalliputtānaṃ thēraṃ gamanēmiya,
 Datwa tattha mahādānaṃ kapaṇiddhikawāḍḍḍā, bhikkhāwōpiccha tēraḍḍḍa pachchayāhi chaturhiṇi.
 Thērasagamaṇaṃ tēraṃ paṇṇatūhi mahājānaṃ gahetvā tam mahantēna saṅghāriṇa mahāyasaṃ,
 Tamhā aruḍḍha sēlamhā sayāṃ huteḍḍa puri charo bhikkhāwa tāni katwaṇa parivāre samantatō,
 Thēraṃ bimbaṃ sūwanaṃ Khirasāgaramaṇḍagō saṅghārāgaparikkhitto āna Mēruva sōbhatha.
 Wēsalīnagaraṃ suttāṃ dēṣitvā lōkanayako agamā kwamēwāti dāssēsiṇṇa mahājānaṃ;
 Ewaṃ karentō saṅghārasamaṇaṃ sō vāḍḍakho nagaraṃsārapācchāna dandrapassā sayāṃ katanā.
 Upasāḍḍamaṃ sōyāṇṇa wihāraṃ Soththiyākaraṃ tihāntatthāpiwēsiṇṇaṃ bimbaṃ taṃ Ruwanānaṃ.
 Nagaraṃ sādhu sajjetvā tatō dvāḍḍamaṃ āna Sattānaḍḍippuṇṇatāmiṇi puraṃ Rājagahaṃ yathā.*

capital, leaving at home those alone requisite for guarding their own houses; and having, by dispatching messengers throughout Lankā, called together all the priests, and keeping up during the period of their detention there the mahādāna, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of dēwas (Sakko) preceded the divine teacher in his progress to the Dēwalōkos. He had the city and the road to the chētiyo at Ambathalo decorated, in the same manner that the road from Wēsalī to Sāvatthīnagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this thēro,—in the same manner that Dhammasōko, the thēro's father, sending a mission to the Ahōganga mountain, had conducted the thēro Moggalliputtatissa (to Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the thēro, descended from the rocky peak (of Ambathalo); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Mēru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khirasāgara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wēsalīnagara, to propound the (Ruwan) suttan; this rāja made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Soththiyākaro wihāro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforetime the divine teacher entered the city of Rājagaha, bringing this image out of the Soththiyākaro wihāro, he conveyed it in a solemn procession through the city,

Paṭimañ nibhuritvā tañ wihāraṃ Soṭṭhiyā^{} ard nagarē edgarā^{*} dārē wāṭṭamānē mahāmāhē.
 Mahāvihāraṃ netvāna timsambōddhiyāggaṇē nīdāsetvāna tēntwa wihāraṃ dāyagā purāṇ.
 Rājagāhamipumhī pabbatā^{*} kkhānā^{*} kē paṭibimbassa^{*} dārēsi tassa tañcha nīvetsāna.
 Kāretvā Itthiyā^{*} dīnaṃ paṭimāyō wihāraṃ^{*} thēriyāsa^{*} kattiṃsa nīvetsi mahāmāhē.
 Arā^{*} khaṇ paṭṭhapetvāna^{*} pājāyaka^{*} paribhayaṃ^{*} anusaṃwachchharaṃ^{*} kṭumīwamīwaṃ^{*} nīyōjaya.
 Tassa amanurakkhaṇā^{*} rājā^{*} tathā^{*} uṇṇikā^{*} idha yāwajja^{*} parivakkhaṇā^{*} tañ wihāraṃ^{*} nāwā^{*} dīya.
 Pawāra^{*} naṇi^{*} netvā wihāraṃ^{*} uṇṇā^{*} tātō^{*} kōṭaṇ^{*} terasiyāyā^{*} ānūmasaṃ^{*} nīyōjaya.
 Wihāraṃ^{*} Abhayatisso^{*} was^{*} wahi^{*} Bō^{*} khipā^{*} lapē^{*} silā^{*} wē^{*} dīna^{*} cha^{*} kārēsi^{*} pākāra^{*} cha^{*} mānā^{*} haraṇ.
 Nawaṇi^{*} tassa^{*} uṇṇā^{*} mahī^{*} Dā^{*} thā^{*} thū^{*} mma^{*} hā^{*} sīna^{*} brā^{*} hma^{*} nī^{*} dēhī^{*} dī^{*} dya^{*} Kā^{*} lī^{*} gga^{*} mba^{*} idhā^{*} naya.
 Dā^{*} thā^{*} dhātū^{*} mawā^{*} na^{*} mhi^{*} mullīna^{*} wihāraṃ^{*} sataṇ^{*} ga^{*} hetvā^{*} bahumā^{*} na^{*} lū^{*} tva^{*} samma^{*} na^{*} mulla^{*} maṇ,
 Pa^{*} k^{*} khipitvā^{*} kava^{*} ṇa^{*} mhi^{*} wisa^{*} d^{*} d^{*} phalika^{*} mba^{*} hawē^{*} Dī^{*} ma^{*} na^{*} pi^{*} yut^{*} tīna^{*} rājā^{*} wāt^{*} thū^{*} mhi^{*} kārē^{*} si,
 Dham^{*} machak^{*} ka^{*} mha^{*} yē^{*} gī^{*} hē^{*} wā^{*} d^{*} hayit^{*} tha^{*} mū^{*} hī^{*} pa^{*} lī^{*} ; tato^{*} pa^{*} t^{*} hō^{*} ya^{*} taṇ^{*} gī^{*} hā^{*} Dā^{*} thā^{*} dhātū^{*} gha^{*} raṇ^{*} a^{*} hu.
 Rājā^{*} sata^{*} mha^{*} sī^{*} na^{*} nā^{*} nawa^{*} kama^{*} pun^{*} na^{*} mā^{*} na^{*} wisa^{*} wē^{*} jetvā^{*} tātō^{*} Kā^{*} lī^{*} Dā^{*} thā^{*} dhātū^{*} mahā^{*} mha^{*} n.*

which was like unto a great ocean, to the Mahāvihāro; and kept it for three months in the precincts of the bo-tree. With the same ceremonials, (the multitude) conducted it to the city, and there, near the royal residence, in the south east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Itthiyo and the other (tīeros who had accompanied Mahindo) placed them also there. He made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually, in a manner similar to the present one. The rāja, as he had made this provision for the perpetuation of the festival, even unto this day * it is kept up without omission. He instituted a festival to be held at the "pawāraṇa" (conclusion) of "wasso" annually, on which occasion (these images) were carried from the city to the Mahāvihāro. He built a protecting wall round the wihāro called Abhayatisso, and added a stone cornice to the flight of steps at the bo-tree.

In the ninth year of his reign, a certain brāhman princess brought the Dāthādhātu, or tooth relic† of Buddho hither from Kāliṅga, under the circumstances set forth in the Dāthādhātūwanso.‡ The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of "phalika" stone, and lodged it in the edifice called the Dhammachakko, built by Dewānaṇṇīyatisso.

In the first place, the rāja, expending a lac, in the height of his felicity, celebrated a Dāthādhātu festival, and then he ordained that a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri wihāro.

* The period Mahāna^{mo} flourished. This festival is not observed now.

† The relic now deposited in the Māliṅgā temple at Kanōy; and at present in my official custody.

‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.

Anussāwāchchharāṇaṃ netvā mihāramabhayuttaraṇaṃ tassa pūjāwidhiṃ kātummāraṇaṃ viyājayi.
Atthārasāwihārēva kārāpēsi mahipati, anukampitva pāninaṃ wāpiyōcha thiridaka ;
Bōdhīpūjādi paṇḍuṇi apyameyāni kārīya, atthawisutīmā wassā gātā sō ; tattāha yāgatā.
Dārakō Jetthathissōtha bhāṭṭā tassa kanittihika chhattāṇa laṅghesi Lankāyāṇa ; dantapīppamhi kōwido,
Katvā kammdāni chitterāni dukkarāni mahāmālā sippayatanachittāṇa sa sikkhāpisi bāha jana.
Anattō pitandā kasi iddhihiwiganānāni tāṇa bōdhicattāsarūpancha rupaṇa iddhu māncharāṇa.
Apasāyāncha pallāṅkaṇa chhattāṇa ratanamaṇḍapaṇa chittadantamāyāna kinchi tassa kamman tāhā tāhā.
Katvā sō navaṇḍāni Lankādīpanusāsanāṇa anikānicha puṇḍāni yathā kammanupāgāni.
Buddhadāso tatā tassa puttā dāi mahipati gundāṇa akaro sabba ratanānāwādigaro.
Sukhāṇa sabbāppayōgāni karantō dipawādānaṇa sukkaṃmālākamandāna puruṇa Wessawanoḍhani.
Pannapūṇaṇaṇupitā wiśuddhakarundāyo tatā dāmi rājūnaṇa dhammāni samupāgato.
Chalassā agatā hīlāwā kārāyāntō wiśicchāyāṇa janāṇa saggakawattūhi saggahesi chāttūhi.
Chariyāṇa bōdhicattānaṇa dānenta dakkhi pāṇinaṇa pītāna puttā sō satti anukampittha bhūpati.
Daliddā dhana dāṇīna kasi punnamanōrathā sukhiṇi sabbābhāṇaṇa jivittāssa guttiyā.
Sādhawō saggahesi dātha niggaṇṇa asādhawō gilāni wājjakammīna saggahesi mahāmālā.

This monarch constructed eighteen wihāros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetthathisso, then raised the chhatta in Lankā. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddha, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lankā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhadaso then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alakkhāmunda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bōdhisattos; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

*Athakadiwasā rājā hatthikkhandhawaraggatō Tissawapiṇ mahānattān gacchekhamāno mahāpathi,
 Addasēkaṃ mahānāgaṃ kucchhīragammapitaṃ Puttābhaya-wihāra-sa paṇi sammikamattakā.
 Uttānamudari-rōgaṃ damittuṃ daḍḍasaggituṃ nipannaṃ uḍḍha chintesi "adga rogiti" nichchhayaṃ,
 Atharugiha mahānāga mahānāgasamipagō twamāha mahānāga mahānāganānāgamaṃ:
 "Kāraṇaṃ tē, mahānāga, jātānāgamaṇi mayā; tumhē khalu mahātiḍḍā khīppaṃ kupaṃ uasilino,
 "Tama phusittā tē kammaṃ kattuṃ sakkaṃ na tē mayā; ophusittwāpi na sakkaṃ: kiṃna kaddha mitthiṃ?"
 Ewaṃ wulle phanindō sō kimalaṃ phanaṃattāno bilawanto pawetsetwā nipajjittha samāhito.
 Athāmasapasaṃkamma uccchhaggagatamattāno utthān gahetwā phāḷesi udaraṃ tassa bhōgino.
 Niharitvā tato dōraṃ katvā bhūjajamuttamaṃ sappāṇaṃ taṃ taṃ khamintwa akāsi sakkitāṃ tadā.
 "Attānāmetathāmiṃ mahākāraṇagataṃ mama tirachchhānāpi jānintu sādhu rajjanti mekātāṃ"
 Divaṃ sukhitamattānaṃ paṇṇagō sō mahipatiṃ pūjitaṃ tassa pādāni mahagghamaṇimattāno,
 Sīlaṃ mayāya Sambuddhapatiṃ dya akāraṃ maṇiṃ taṃ nayanāṃ rājā wihāre Abhayagiri.
 Ekopi bhikkhu bhikkhanta gāmaṃhi Thussawattiko sukkaṇaṃ bhikkhaṇaṃ laḍḍhitwāna chirabhikkhaya sāncharaṇa,
 Khetraṃ sappānakaṃ laḍḍhā paribhujjittha kucchhigāṃ; pānakaṃ bahamaṃ kutwā udaraṃ tassa khādayaṃ.
 Tatō sō upasāṃkamma taṃ niwāḍesi rājino; rājha "jāto sūḷayaṃ, kaddharēti kiḍḍisa?"*

On a certain day, the rāja, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttābhaya-wihāro a mahanāgo, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nāga is suffering from some disease;" and descending from his state elephant, and approaching the distressed mahanāgo, thus addressed him: "Mahanāgo, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nāga's stomach; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rāja) then thus meditated: "My administration must be most excellent; even the animal creation recognizes that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rāja set that gem in the eye of the stone image (of Buddha) in the Abhayagiri wihāro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thussawattiko received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rāja, he stated his complaint to him. The king inquired of him, "What are thy symptoms; and where didst thou take food?" He replied, "I took my meal at the

Akkāsi enkihi akkōwacchanthiēa. Wippak dhammā dīpā dūratā mahāmati :
 "Nāhaṃ sarāni uttama kassāpi kata mappiyā : pubbe wiriṇaṃ ayaṃ jātu ; nibbāpessāmi taṃ itī :"
Andāpi samipattihā purisaṃ : "Gacchhā kutthina amukāndhijāndhi chittākkāraṇi." So galā.
Sahāyōwīya kutthina samipamhi nāstiya vuttha kimatthaṃ kantiṭṭi pucchhi. Sabbamawōcha sō.
 "Dāso me Buddhādāsiyaṃ : rājāhu purāṇakammānā amamaṃṇāya māṃ mayiṇaṃ pūrāṭṭaṃ yati hatthina.
 "Jānapessāmi attānaṃ katipāhina : sō yati hatthamhe itī, kēretwa sabbāṃ dādaniggahaṃ.
 "Nōchi hatthaṃ māyāyati māretwa galalāhitaṃ pinimāmi : nāsaṇḍho nachiriniwa passāmi."
 So gantwā naraḍḍasaṃ pūwattā taṃ nimāyati : "Pubbe wirimāyanti nicchhinitwā" mahāmati.
 "Wīnōditamupāyēsa yuttaṃ wirinti wiriṇa sādhusaṅgaṇha taṃ twanti" purisaṃ taṃ nigāyati.
 Sō kutthinopasāṇakammaṃ sahāyōwīya āhu taṃ "Rājānaṃ taṃ wīnōdanā chintetwā kāmāmettakaṃ,
 "Abhantaṃ sahāyaṃ me nāmaḥkhiṇaṃ tassa ghātanaṃ : laddhā tumhe mayiṇaṃ imattha kamaṃ mānōrathaṃ.
 "Etha, gēhi wāsitwā me, hōtha me anuwattāka ahamāwāsa nāstmi katipāhina jiwitaṃ."
 Iti wāsitwā taṃ kutthinaṃ netwā vā gharamuttānaṃ sunahāṇaṃ willitaneha, nīwatthaṃ sukhamānāraṇa,
 Sūhuttaṃ madhurāhāraṃ, yōbbanittālatādarāṃ sayāyati mannanamhi sayanta sādhu wāthatti.

his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated): "I resent not the hatred borne me by any person. This is an animosity engendered in a former existence; I will extinguish it:" and gave these directions to one of his attendants; "Go to that leper, and thoroughly inform thyself what his wishes be." He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. "This Buddha-dāso (in a former existence) was my slave; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will suck his blood. This imprecation will be brought about at no remote period."

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, "It is the enmity engendered in a former existence; it is proper to allay the animosity of an exasperated person;" and gave these instructions to the said attendant: "Do thou take especial care of him." Returning to the leper again, in the character of a friend, he said; "All this time, I have been thinking of the means of putting the rāja to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much desired wish: come away; residing in my house, render me thy aid. Within a few days I will myself take his life." After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body; fine cloths for raiment; savory food for his subsistence; and on a delightful bed, beautifully decorated, he arranged that a lovely female of fascinating charms should recline.

*Ettenwa niyāmena katipphan nrodsiya gathed tañ jātawissāsañ sakhitañ pitvīndriyañ,
 Raṅgādānanti watodua khajjabhojjālikāñ ala dwattikkhattuñ uisēdhetvā tevaṇṇhiṭṭha tamaggahi.
 Bhūpālāna kamānāsi wissatthētiwa. Bhūmipo māṭṭi sutvā tassāsi hadayañ phalitañ wiḍḍa,
 Ewañ roṇṭikichchēhēhi rājā sariraṇānāsi thāpēsi wejjādiṭṭha tikkichchāstamaṇḍatā,
 Pañchawānti hatthina pāsādenēpāsēhitañ, Mahāwihāre Mōramhaparimēnamakārayi.
 Samana Gōlapdenacha ala gāmadwayañ takhā dhammaghōsakaḍḍikkhūnañ bhōgē kappiyakārahe,
 Wihārepariwānteha sampannachatapachchayē wāpiyo dānādāyē patimāyēcha kārayi.
 Tassēwaraṇṇō rājāmañ mahādhammakathiyatī Suttāni parivattēsi Sihalāya niruttīyā.
 Asitī puttā tassānañ sūrawiraggarūpina dūtīyā dāmakānañ nāmañ piyadassānañ,
 Sāriputtādi nāmhi puttēhi parivērittō Buddhādāso, Sarambuddha rājāwīya wirochatha.
 Ewañ katvā hitāñ dipāmsināñ tidiwangatō wassi tīrasatīnāmañhi Buddhādāso wardhīpo.
 Tātō jeṭṭhasutō tassa Upatissōsi bhūpati mahāardjaganēpittō nichchassilo mahādāyō,*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind; still, however, withholding the information for two or three days; (at last) he presented him his meals, saying that they were provided by the rāja. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him; and by degrees he became a most devoted subject to the rāja. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the rāja, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Mahāwihāro the pariwēno called Mōriya, in height twenty five cubits, and conspicuous from its upper story; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gōlapānu, as well as wihāros, pariwēnos, the four sacerdotal requisites most fully, and tanks, refection halls, and images.

In the reign of this rāja, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Sihalā* language.

He had eighty sons, valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddha. The rāja, Buddhādāso, surrounded by his sons, who were called Sāriputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddha (attended by his disciples.)

Thus this ruler of men, Buddhādāso, having provided for the welfare of the inhabitants of the island, passed to the Dēwalōko in the twenty ninth year of his reign.

His eldest son, Upatisso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious

* Several portions of the other two divisions also of the Pitakamya have been translated into the Singhalese language, which alone are consulted by the priests who are unacquainted with Pāli.

† The individual name of Sāriputto before he became one of Buddha's disciples.

*Dassapunnakriyā hiteṣṣaṃ dassapunnāḍṛiyādiṃ rājadharmāccha purisā rājā pāramitādalāsa.
 Gaṇṭhi saṅgahavuttthūhi cātummāccha cātummācchā mahāphāllimhi dāpṭṭi rājā rājānubbhāṇā.
 Paṅṇānā paṇṇantṭinānā andhānāccheva rōgīnā vīsaṃbhogayāddiyā dānācāccha kārayi.
 Uttaramhi dīdābhāgē chetiyaṇṇhūta mangala thūpancha paṭimāgṭhā paṭimānchāpi kārayi.
 Karantā teneha sū rājā māchijjantū jandāti. Kārapṭi sūmārihi āpṭetvā gulatāṇḍulān.
 Rājappalāṇhā Gijjhakūṭam Pokkharapāsāya Wāḷhassāccha Anubuttā Gaggāgāmaṇhi wāpṭṭān.
 Wihārān Khunḍarājāccha wāpṭṭicchā thirōdaka appamānāmi puṇṇānā kārapṭi tāhā tathā.
 Wāssandāpṭi yū wāssā wāyānā munnissinnāccha kēvalānā vāṭṭi nāmaṇi rāṭṭiā lāhā janāssāti.
 Natthā amācche tān netvā uyyānānā chhādāyā gharā tēvaṇ pāciccheṭṭhā attānā dukkhānā nāṇi pāṇānā.
 Kālī tassā dūbbhikkharōgānācchāpṭi pīṭṭā dīpā dīpā paṇḍapātamaṇā sū sūḍḍānā.
 "Bhikkhū" pucchēhittā "kiṃ bhāṇṭe dūbbhikkhādi bhayadittā lōkē lōkadhītānā natthā kassā kiṇchā mahesīnā."
 Gaggārōhana suttānaṃ uppattānā tatthā nāḍḍiṇānā; Suttānānā sabbasāmaṇānā bhoḍasāmaṇādhātūnā;
 Katvā Sattḥavuttāpattānā sōdakaṃ pāṇṭamāpṭe thapetvā lāṇā tān rūpānāpṭetvā mahārathān;*

courses, the rāja conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rāja extended his protection, according to the four protective rules; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chētiya, he constructed a thūpa, image apartments, and an image. This rāja adopted this course, in the expectation of securing the attachment of his subjects. He had confectionary also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rājappala, Gijjhakūṭa, Pokkharapāsāya, Wāḷhassā, Anubuttā, and the Gaggāgāma tanks; as well as the Khunḍarāja wihāro and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: "Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddho (in his time,) for the alleviation of the world?" They then propounded the "Gaggārōhana suttān" (of Buddho). Having listened thereto; causing a perfect image (of Buddho) to be made of gold, for the tooth relic, and placing the stone refection dish of the divine teacher filled with water on the joined hands of that (image),

Sayaṇ silaṇ samādāya samāletvā mahājānā mahādānā pavattatvā abhayaṇ sabbapānān.
 Atāntavācha nagaraṇ dāsaḷakamaṇḍaraṇ dipasūsihā sabbāhi bhikkhū parivārito,
 Otārittha mahāvithiṇ bhikkhū tattha samāgatā bhayantā Ratanaṇ suttaṇ sūchamānā jālaṇ tadd,
 Rājagṛhantiki vithimuggē pākārasantiki vitarāsu tīyamantī kurumānā padakkhinā.
 Rājānānī sunī vassī mahāmīghā mahitāṇ rōgāturdhā sabbēpi akkhātāsuṇ uxxavān.
 "Yadda dabbhikkhārōgādi bhayaṇ dipasūsi hevaṇṇa karontūti" nigōjēsi narddhīpa.
 Arulho chētiyaṇ kunthakipillādīmuvekkhiya, punnāhīvā mōrapajēna sanibā yātīcandabbhiya;
 Saṇkhāsōdakamādāya charantā sandhāvanā dukkhīnā parakkānāhi kōretvā rājagṛhato;
 Upōsatthagharāṇ biddhapatimāgghamāvaṇa pākāreṇa parikkhittān uyyānaṇa manōramān.
 Chāddiddhān panchādasi yūvaṇ palikkāsu affhamī pātipadikāya palikkānā affhaggasamupāgataṇ,
 Upōsatthāṇ samādāya samādānā tāhiṇ vassī yāvaṇṇiṇaṇa sō bhunji mahāpālīhi bhōjānā,
 Marantīcha kalānānāmuyyānā bhāttamattānā katvā nimāpaṇ dāpeti; tadajjāpīcha vattati.
 Chōraṇ vajjhanupānītaṇ dīvaṇ sūvīgānānā chhavaṇaṇ vassānā ānetvā khipitvā lōhalūmbhīyaṇ;
 Dātvā dhanāṇ palāpetvā chōraṇ rattiyamuggatā suriyā kujjhittā chōraṇvāgajjhāpayi taṇ chhavaṇā.

and raising that image into his state car, he went through the ceremony of receiving "sila," which confers consolation on all living beings; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chaunting forth the "Ratanasuttan," and at the same time sprinkling water, arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command: "Should there at any time be another affliction of draught and sickness in this island, do ye observe the like ceremonies."

On visiting the chētiyo* (in the midst of the inundation), observing ants and other insects (struggling on the flood), with the feathers of a peacock's tail, sweeping them towards the margin (of the chētiyo), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank.

He constructed to the south west of his palace an upōsattha hall, a hall for the image of Buddho, surrounded by an enclosing wall, and formed a garden.

On the fourteenth and fifteenth days of each half month, as well as on the eighth and first days of each quarter, renewing the vows of the "attasil" order, and undergoing the ceremonies of the upōsattho, he tarried there on those occasions; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden; which is continued unto this day.

This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a chaldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

* Supposed to be the Ruonvill.

"*Ahañ jantā*" wuttā sō sōdresā sakaminatā, wuttā wuttā wiyāhā, wirodhampicha dassayī.
Tināhi "Tināñ sakāñ wāḍamāḍāwīhā," chōḍitō, Pāḷimādhādhāmmassa atthamassa wāḍāhiyā.
Aha "Kāyāso mantāti?" "Buddhamantāti" abbhawā. "Dhīmāntāti wuttāhi?" "Gāḇha pabbajjatan" itī.
Mantāthi pabbajjitā sō uggañhi Pitakattayā "Ekāyañ ayañ maggō" itī pucchāhā maggaḇhi.
Buddhassawīya gāḇhira ghōsattānañ wiyākaruñ "Buddhaghōsō" sō; sōhi Buddhōwīya mahitā.
Tattha Nānōdayaṇ adma kāwā pakaraṇā; tatā Dhammasanganyōḷḷā karḇā sō Atthasālinī.
Parittatthakathān kūtundrahā buddhina; tañ dīnā Rēwatō thēro idāñ wachanābrowi.
 "Pāḷimattamādhāntāñ; natthi Atthakathā idha; tathāchariyānōḍḍhe bhīnawarūpā sawijjari,
 "Sihāupphakathā sūlāhā; Mahindāna matimāḍā Sappatitayamdrakāḇ Sammasambuddhadāsitāñ,
 "Sāriputtādigītāncha kathāmaggañ samekkhiyā, katā Sihāubhāsāya Sihāḷāṇa pawattati.
 "Tañ tattha gantwā, suttes tēnā; Māgadhdānā niruttīyā paricattāhi; sā hōti sabbalōkātā wāḍā."
Ewañ wuttā pasannoḇ nikkhamitwā tatō, imāñ dīpanāḍā imāñwā rāyō kālē, mahāmāti.

(The brāhman) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the thēro) rejoining, "I can define it;" he (the brāhman) exhibited the extent of the knowledge he possessed. (The thēro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya). He (the brāhman) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddho's manto." On his exclaiming, "Impart it to me;" (the thēro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghōsō) eloquence as Buddho himself, they conferred on him the appellation of Buddhaghōsō (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudipo) composed an original work called "Nānōdayaṇ;" he, at the same time, wrote the chapter called "Atthasālinī," on the Dhammasangini (one of the commentaries on the Abhidhammo).

Rēwatō thēro then observing that he was desirous of undertaking the compilation of a "Parittatthakathan" (a general commentary on the Pitakattaya), thus addressed him: "The text alone (of the Pitakattaya) has been preserved in this land: the Atthakathā are not extant here; nor is there any version to be found of the wāḍā (schisms) complete. The Singhalese Atthakathā are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sāriputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Māgadhas. It will be an act conducive to the welfare of the whole world."

*Mahāvihāraṃ sampatto vihāre vāṇasādhinnaṃ Mahāpūṭhānagharāṃ gantvā Saṅghapāṇiṃ sūṭhikā,
 Sihalaṭṭhakathāṃ sūṭvā Thērāwādaṃ sabbāṃ, dhammasādhanaṃ sūṭvā sūṭhikāyāni nīcehhiya,
 Tattha saṅghassa mātaveṃ "Kāṭumattakathāṃ mama; potthakāṃ dīṭhā vāṇikā" dā; vimaṇṇitva sūti.
 Saṅghapāṇiṃ sūṭvā sūṭhikāyāni sūṭvā "Sāmatthigāṃ tava ettha dāmi; taṃ dīṇvā, sabbā dīṇvā potthakāṃ."
 Pitakattayamattikāṃ sūṭvā sūṭhikāyāni sūṭvā "Ifisuddhimaggāṃ" sūṭvā sūṭhikāyāni sūṭvā;
 Tatā saṅghāṃ sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā;
 Dīṇvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā;
 Wāṇikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā;
 Wāṇikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā;
 Thērāwādaṃ, sūṭhikāyāni, sūṭhikāyāni, sūṭhikāyāni, sūṭhikāyāni, sūṭhikāyāni, sūṭhikāyāni;
 Atha saṅghapāṇi saṅghā sūṭhikāyāni sūṭvā "Nāma sūṭhikāyāni sūṭvā" itī matvā punappunāṃ.
 Sāmatthigāṃ sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā sūṭhikāyāni sūṭvā.*

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahawanso). On reaching the Mahāvihāro (at Anurādhapura) he entered the Mahāpūṭhāro hall, the most splendid of the apartments in the viharo, and listened to the Singhalese Attakathā, and the Thērāwāda, from the beginning to the end, propounded by the thero Saṅghapāṇi; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned: "I am desirous of translating the Attakathā; give me access to all your books." The priesthood for the purpose of testing his qualifications gave only two gāthā, saying: "Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking these gāthā for his text), and consulting the Pitakattaya, together with the Attakathā, and condensing them into an abridged form, he composed the commentary called the "Wisuddhimaggan." Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddha, at the bo-tree, he commenced to read out (the work he had composed). The dēwatās in order that they might make his (Buddhaghōso's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the dēwatās restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition; nay even in the thera controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, "Most assuredly this is Mettēyyo (Buddho) himself;" and made over to him the books in which the Pitakattaya were recorded, together with the Attakathā. Taking up his residence in the secluded Ganthakaro viharo at Anurādhapura, he translated, according to the grammatical rules

*Parimattisi sabbāpi Sihalatthā² añhā tadā sabbānā mūlahhādyā Māgadhyāniruttiyā.
Sattānānā sabbahhādinānā sū añhā hitāwahā : thērigāchariyā sabbē Pāliwīya tawaggahā.
Atha kattaḥa³ iekch⁴ sa gatiyā purinittitānā waddiṭṭā sū mahābōdhiā Jambūdiṭṭampāgami.
Bhūtwā dūmhejassassāni Mahānāmo mahāmahañ kotwā purandū chittāni yathākamamupāgami.
Sabbepit⁵ dharayipathayo machchamachchātumante sū sikkhāyā pūchitambhā sathusampannabhōgā tēnā
sabbē tādikkānā wāragā hontī : suttāni nichchānā saggā sammāwīriyāni dhamā jivittichāpi dhimā.*

Iti sūjanappasaddasānwigathāya katā Mahāwanso "Sattarājiko" nāma Sattatinsatimo parichchhedo.

ATTATINSATIMO PARICHCHHEDO.

*Mahānāmozutō dāi damillīkucchhissambhawō Sothhisēno ; tatha Sanghā dhitāchāsi mahēsiyā.
Sothhisēno tadā rājānā patwā, Sanghāya nācīto tasminyā dīnā bhīrānā charāpetwā tadāni sū
Attanō sāmikassāddā chhattagāhaka Jantunō Chhattagāhaka⁶ apīnā sū katwā sabbāchchhārē matō.
Athamachchō mahāpārīyō sabbāyō tassa tārā mātānā antōwatthumhī jhāpetwā ; sikkhāroṇā mahābhānā,*

of the Māgadhas, which is the root of all languages, the whole of the Singhalese Atthakathā (into Pāli). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the thēros and achārayos held this compilation* in the same estimation as the text (of the Pitakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudīpo, to worship at the bo-tree (at Uruwēlāya in Māgadha).

Mahānāmo having performed various acts of piety, and enjoyed (his royal state) for twenty two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men, therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty seventh chapter in the Mahāwanso, entitled, the "seven kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVIII.

Mahānāmo had a son, named Sothhisēno, born of a damila consort ; by the same queen he had also a daughter called Sanghā. This Sothhisēno, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Sanghā ; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chhattagāhako. He formed the Chhattagāhako tank, and died within that year.

His confidential minister then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops,

* This is the Pāli version of the Atthakathā now used by the Buddhists of Ceylon.

*Rajjajoggōti chintetwā, kutwā tañbhūpatin, rokō antōyīra niwāntwā rājā rōgēdure iti,
 Sanyā rajān wichāritū. Chhantē pattē mahājanā "Rājāche atthi anukhi sandhimittati" ghoṣayān,
 Tañ sutwā narapālō sō sabbālan' āramay' itō samānte mahāduggi a "Isō yoggō māndī" sō
 Dāthadūttugharatthānē sudhanāgnā amaddisi. Raṇṇa dānti watti sō, agd ārayiha tañ purān.
 Katwā padakkhinuā, gantwā pāchināduwatō hosi potami ekhiyattthāntē kūtūā nagaramappayī.
 Mahāchētiyattiyē hatthikārikānē tōrayān. Mittasēno bahānpūṇṇa' atwā wasina sō chutō,
 Mittasēnān rati kantwā damilo Pandu uttama' āyato paratirambhē Laṅkārajjamū, ārayi.
 Janē lullwā anbhēpi Rōhanān amapāyad; ārayānāgāya itarān damilo tawā kappayū.
 Yē Sukkassa balatthassa hāntā Mōriyavassajā palāyitwā nara wānā kappayinēn tahiā tahiā.
 Tisamappattamō Nandiwāpīgāme l' utambh' sō Dhātusānawānāyō dei Dāthānānawānā tañ onto,
 Gāwā Ambiliyāgānū wasamputtē dāwā tahiā Dhātusānā Nālatissabōdhiā samajātikē,
 Mātusōlariyō tēwān sādādhāyab' aṭṭawattati. Dighasandakalāndiē, Dhātusānōpi wānāro
 Santike tassu pabbajja, rukihamulānū ādān' aṭṭhāyati, pāwanittha mēghō; nāgō tapassiya.*

was worthy of being raised to the monarchy, placed him on the throne; but kept him also confined within the palace, and giving it out that the rāja was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out; "If we have a king, let him shew himself." On hearing this call, the monarch arrayed himself in regal attire; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rāja) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chētiyo; and he built a triumphal arch within the square of the Mahā chētiyo, formed by the wall ornamented with figures of elephants. Mittasēno having performed many acts of piety died within the year.

A certain damilo, named Pandu, landing from the opposite coast, put Mittasēno to death in the field of battle, and usurped the kingdom of Laukā. All the principal natives fled to Rōhana; and the damilos established their power on this (the Anurādhapura side) of the river (Mahāwāluka).

Certain members of the Mōriyan dynasty dreading the power of the (usurper) Subho, the balattho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhātusēno, who had established himself at Nandiwāpī. His son named Dhāḍā, who lived at the village Ambiliyāgo, had two sons, Dhāusēno and Silatissabōdhi, of unexceptionable descent. Their mother's brother (Mahānāmo) devoted to the cause of religion, continued to reside (at Anurādhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano.* The youth Dhātusēno became a priest in his fraternity, and on a certain day while he was chanting

* Minister of Dowsanaplatino: vide p. 102.

*Tinitarō tato dsi rājā. Mānāwayēna tañ Dhātusēno winidissē tēna tatad mahāhamañ.
 Nani tamia mahipālā Dāthiyo damilō tato rājā vasaṭṭayē hutad Dhātusēna hutō tato.
 Pithiyo damilō suttā mātē vasaṭṭhamañ gatē Dhātusēna pūjhitad. Wanaṭ pachchhijja dāmilo.
 Athāsi rājā Lan' āyā Dhātusēna naraṭhiko, Dhātusēna dipamhi dāmilo dipaghatāte.
 Upayithi sukkihi kamāyappanānāte khaṇḍānāre nīdāssad tatad yuddhamānāto,
 Sāhetad mēlinā sūtha, kāmāna sukkitā jana, idamāna yathā phānē thapēsi parāṇṭitā.
 Dāmilo gīṇasattāna kalinā kulagāmiṇad. "Tē mānā sāmanāna na rakkhāssūti" paṇḍijja.
 Tēna gāṇe gahetāna gāṇikāsi sarak' hāte. Rōhamaṇṇa tē sabbē kalinā samupattāhā.
 Tēna sukkaṇṇamaṇḍa yathā pōṇamāsi sē : amachē āttana dukkha saḍḍyēchābhittāy.
 Bandhāpēna mahāgaggā kēdāro āthirēlāki mahāpāṇi bhikkhūna sālhihātāna dāpā.
 Paggurāgātāpāṇānā sālhiyāte kēdāro Kōḷāpāṇa gāṇhitā bandhi Ghāmmakāṇḍā.
 Mahāwihāra kutāna pattiyaṭṭamaṇḍāna tathā bhikkhūna dānaṭṭāyā.
 Bhikkhāna paribhāssad pachchayithi chātūhiyā Dhāmmāwihāra vāṭāsi sūpāṇa Pitakattāy.
 Athāraṇa wihāra thāyānaṇḍāyā samānābhāgē dipamhi athāraṇaṇḍāyā.*

became king Dhātusēno, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dāthiyo was rāja for three years, when he also was put to death by Dhātusēno. The damilo Pithiyo then (succeeded), and in the course of his warfare with Dhātusēno was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhātusēno became the rāja of Lankā. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defection, and saying, "These persons neither protected me, nor our religion," (the rāja) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Rōhama rallied round him; on whom he conferred, with due discrimination, every protection and honor; but more specially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Mahawālukā), and thereby forming fields possessed of unailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sālī" rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Gōno river, including the Kālāwapi tank. Employing his army therein, he restored the Mahāwihāro, as well as the edifice of the bo-tree, rendering it most beautiful to behold. Like unto Dhāmmāsōko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Pitakattāyā. He built eighteen wihāros for the fraternities who had composed the "thērawādā"; and to ensure full crops in the island

Makārejjā winditva wiyāgānacha sūnuṃ baddhāgaraniṇḍina dukkhitampi narddhīyaṃ.
Dukkhipāṇamapaṇṇo sō dha Kassapaṇijakāṃ: "nidhi rājakulā, rāja, muttā tī pītavā itī?"
"Nēti" muttā. "Na jādasi chittumitassa, bhānupā, Moggallānassa gōpīti nidhiṃ sōti?" tadabboruwi.
Sahed tvaṃ āpito sōti pūhisi pītazanaṃkāṃ "āchikkanta ulakkhānāṃ" wattho narddhāmo.
"Maddumawhi pāyasa tanupāyo" ti chintiya, tuchi aññā: te gantvā rājakaṃ nimāyāṃ.
Tattānva palappittvā piṇḍitthi punappunāṃ: "ādhā dived sakhāya sū, nikkāṇḍ Kālawāpiyaṃ,
Marisaṃ" chintetvā, dha sūtī: "sachī mumaṃ Kālawāpiyaṃ gāṇḍipitha sakkā sūtanti." Tī gātā,
Raṇṇo dhaṇṇo. Rājāpi tattakhaṭṭhānattikā piṇḍi sūtī dāṇḍa rathā jiyāna cho'khindā,
Evaṃ gacchhāti tāpālo pājento rathiko rathā khāḍanto lōjamaṇḍipi, kiñchi muttā niddi sō.
Tā khāḍittvā paridittvā tamāṃ gāyamaṇḍi tadā Moggallānassa tvaṃ tūṇā saggāha dāḍḍāyakaṃ.
Evaṃ samputtīyandva chālāwījullatīyand: sūṇḍā tāmāwījīyā khāḍandva sachāṇḍo.
"Rājā itti" sutvāna thāro sō tava sāmāṇo laddhāṇḍodanaṃ manāṃ sikkāṇḍa wacā; saraṇ.
"Rājā rōchitī tīṇṇi" gōpāyittvā upāṇisi. Gantvā rājāpi wāṇḍitvā āmanāṇawupāṇisi.

endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudīpo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as the disaffection of his son, and his own imprisonment, this wicked person (the nephew) thus inquired of the rāja Kassapo: "Rāja, hast thou been told by thy father, where the royal treasures are concealed?" On being answered "No." "Ruler of the land, (observed the nephew), dost thou not see that he is concealing the treasures for Moggallāno?" This worst of men, on hearing this remark, incensed, dispatched messengers to his father, with this command: "Point out where the treasures are." Considering that this was a plot of that malicious character, to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again, (to put the same question). (The imprisoned monarch) thus thought: "Well, let them put me to death, after having seen my friend, and bathed in the Kālawāpi tank;" and made the following answer to the messengers: "If ye will take me to the Kālawāpi tank, I shall be able to ascertain (where the treasures are). They, returning, reported the same to the rāja. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and assigning a carriage with broken wheels, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rāja gave him a letter for Moggallāno, in order that he might (hereafter) patronise him, and confer on him the office of "Dwāraṇāyako" (chief warden).

Thus worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof?

His friend, the thero, having heard (the rumour) "the rāja is coming," and hearing his illustrious character in mind, laid aside for him some rice cooked of the "māsa" grain, mixed with meat, which he had received as a pilgrim; and saying to himself, "the king

*Bhūti nīlānī sampattarajjāwīya ubhōpittī anāmanā āhīlāpīnā nīlādāsūn mahādārān.
 Bhōjayitwānā tañ thirō dūvaditvā onkadhā oppamāde nīyōjasi dāsetvā sōhadhammatān.
 Tabō wāpimupāgamānā ogayhitvā yathāsukhān nahōyitvā pimitwācha dhēwan rōjāwākā.
 "Etthaṃ mā dhanam bhōti." Suttvā tañ edjāwākā, dharitvā purān rāṅga, nīcēlānā warissarān.
 "Dhanān vāḷḷhati puttassa, dipe bhindati mānava, jīvantōyanti?" kujjhītvā āndāsēcha bhūpati,
 "Mārīkī pilārān mēti:" "dittā pītthīti wērino" haḷḷhatuḷḷhā. Ruttō sō tabō ulānāramandito.
 Rājānamupasaṅkamā purato tassā chaṅkamī. Rājā diwāwa chīntēti. "Pāpiyōyā manān māmā,
 "Kāyānīyā dukkhāpetvā: narakān nētumicchhati; rōsuppādēva tassēva hīnā pūrēmi mānōrathān?"
 Iti mettāyandvō tañ dha; "Sēnāpatipati, Moggallānē twayichēva kachitto ahañ itī."
 Hamañ chāḷlīsi ahañ. Sō diwā tañ jāni bhūpati. "Nāna mārēti ajjāti tadā sādābhōpi sō."
 Naggān kāvōwa rājānān āyasaḷḷhāḷḷakābandhān puratthādhimukhān katvā, autō bandhīya bhūtiyān,
 Mattikīyā mīḷḷapīsi. Ewañ diwāpi paṇḍito kōhi rājēyya bhōgēn jīvītēpi yacēpīwā.
 Dhātusēno narindō sō ewañ puttahatō, gatō attārasuhi warāḷḷi dēwarājanā santikān.*

would like it," he carefully preserved it. The rāja, approaching and bowing down to him, respectfully took his station on one side of him. From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty. Having allowed (the rāja) to take his meal, the thero in various ways administered consolation to him; and illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.

Then repairing to the tank, diving into, and bathing delightfully in it, and drinking also of its water, he thus addressed the royal attendants: "My friends, these alone are the riches I possess." The messengers, on hearing this, conducting him to the rāja's capital, reported the same to the monarch. The sovereign enraged, replied: "As long as this man lives, he will treasure his riches for his (other) son, and will estrange the people in this land (from me);" and gave the order, "Put my father to death." Those who were delighted (with this decision) exclaimed, "We have seen the back (the last) of our enemy." The enraged monarch, adorned in all the insignia of royalty, repaired to the (imprisoned) rāja, and kept walking, to and fro in his presence. The (deposed) king, observing him, thus meditated: "This wretch wishes to destroy my mind in the same manner that he afflicts my body: he longs to send me to hell: what is the use of my getting indignant about him: what can I accomplish?" and then benevolently remarked, "Lord of statesmen! I bear the same affection towards thee as towards Moggallāno." He (the usurper) smiling, shook his head. The monarch then came to this conclusion. "This wicked man will most assuredly put me to death this very day." (The usurper) then stripping the king naked, and casting him into iron chains, built up a wall, embedding him in it, exposing his face only to the east, and plastered (that wall) over with clay.

What wise men, after being informed of this, would covet riches, life, or prosperity!

Thus the monarch Dhātusēno, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakko) the ruler of dēwas.

*Kālawāpimayāṇa rājā gvaḥāyato samūhitaṇṇaṃ jassitvā bhikkhūmekkantaṃ maddāpēṭṭaṃ sammāhitaṃ,
 Asakkantaṃ khipāpeti paṇṇaṃ bhūṭṭhamaṃṭṭhaṃ uroḍḍhikaṃ wipakāyāṃ tassāṃ ammaṃ dīpitaṃ.
 Dasaṇṇi te rājavearā ubbhāgaṃ upāgamaṇaṃ macchumukhaṇaṃ abbhogaṃ, anicchatāṃ bhōgawato dhaniccha diwā
 upaṇṇaṃ wēḥḥameva na icchēhi.*

Iti sojanappantadasānūmeguttādya kutaṃ Mahāmañña "Dasaṇṇajakkadāna" aṭṭhatisatiṃso parichchēdo.

This rāja, at the time he was improving the Kālawāpī tank, observed a certain priest absorbed in the "samādhi" meditation; and not being able to rouse him from that abstraction, had him buried under the embankment (he was raising) by heaping earth over him. This was the retribution manifested in this life, for that impious act.

Thus the ten kings (mentioned in this chapter) who were pre-eminently endowed with prosperity, (nevertheless) appeared in the presence of Death in a state of destitution. The wise man, seeing that in the riches of the wealthy there is no stability, will cease to covet riches.

The thirty eighth chapter in the Mahāwauso, entitled, the "ten kings," composed equally for the delight and affliction of righteous men.

THE END OF THE FIRST VOLUME.

CEYLON:

COTTA CHURCH MISSION PRESS.

1881.

ERRATA.

ERRATA.

Page.	line.	
1	22	for Rewato read Réwato.
2	1	for Attadamicha read Althadamicha
—	35	for pusso read plusso.
3	5	for thāntuē kāsayā read thānt wēhāsayā.
—	6	for Te bhayattā bhaya dydchū ubhaya Jina read Tē bhayattā bhaya yakkhā dydchū ubhaya Jina.
—	9	for tathasū read tathāsi nō.
—	11	for tathā pavitthā read tathā pavittā.
—	12	for dhammāsi read dhammāsi.
4	7	for kārāpetāna, apakkaṇi read kārāpetānapakkaṇi.
—	8	for Uddhānādhāya, read Uddhānādhāya.
5	3	for Mātādhāya read Mātā dhāya.
—	6	for Buddhādhāya read Buddhādhāya.
—	9	for Jētūyāsi read Jētūyāsi.
—	15	for His maternal grandmother having bestowed this invaluable gem-throne on him, read His grandmother having bestowed this invaluable gem-throne on his mother.
6	1	for wāyāsi read wāyāsi.
—	5	for Kalyāṇi read Kalyāṇi.
—	9	for Abhiṇṇāsi read Abhiṇṇāsi.
7	6	for aggaṇṇāsi read aggaṇṇāsi.
8	2	for paṇṇāsi read paṇṇāsi; agāsi for lōkāsi read lōkāsi.
—	9	for Surāsi read Surāsi; for thāsi read tathā.
—	10	after dāsi repeat dāsi again
—	14	for dāsi read dāsi.
9	1	for Mādhāsi read Mādhāsi.
—	5	for Sādhāsi read Sādhāsi.
—	6	for dāsi read dāsi.
—	7	for Sādhāsi read Sādhāsi.
—	35	for Dādhāsi read Dādhāsi.
10	2	for Bādhāsi read Bādhāsi.
—	5	for dādhāsi read dādhāsi; for Dādhāsi read Dādhāsi.
—	8	for Ajādhāsi read Ajādhāsi.
11	2	after Yādhāsi add warā.
—	7	for Sādhāsi read Sādhāsi.
—	—	for Mādhāsi read Mādhāsi.
12	2	for Sādhāsi read Sādhāsi.
—	4	for Sādhāsi read Sādhāsi.
—	6	for Sādhāsi read Sādhāsi.

ERRATA.

Page.	line.	
12	13	for <i>appamaito</i> read <i>appamattó</i> .
13	2	for <i>saunipatiñu</i> read <i>saunipatinu</i> .
—	4	for <i>khiichi</i> read <i>khiicha</i> .
—	7	for <i>minijitua</i> read <i>minajitua</i> .
—	9	for <i>nagahwidā</i> read <i>nagahōwidā</i> .
—	37	for "wédēho" read "wēdo."
14	2	for <i>wattinikatan</i> read <i>wattunt'atan</i> .
—	3	for <i>atiwajitapumajā</i> , read <i>atiwajitapumojā</i> .
—	7	for <i>jahiyuti</i> read <i>jahiyitti</i> .
15	3	for <i>attihawwada</i> <i>tikāma</i> read <i>attihawwada</i> <i>ditikāma</i> .
—	4	for <i>puttōpi tarā</i> read <i>puttō pitarā</i> .
—	6	for <i>amachā</i> read <i>amachhā</i> .
—	11	for <i>Wajjien</i> read <i>Wajjien</i> .
—	14	for <i>Ajhattu</i> read <i>Ajātmattu</i> .
—	27	and <i>passim</i> , for <i>Wisāli</i> read <i>Wēnāli</i> .
16	1	for <i>Nakoppanta</i> read <i>Nakappatā</i> .
—	2	for <i>madittā</i> read <i>madittā</i> .
—	4	for <i>gauntwā</i> read <i>gauntwā</i> .
—	6	for <i>Pathiyā</i> read <i>Pathiyā</i> .
—	8	for <i>bahussata</i> read <i>bahussata</i> : for <i>passitua</i> read <i>passitua</i> .
—	9	for <i>Thira</i> read <i>Thira</i> .
—	10	for <i>mahattā</i> read <i>mahattā</i> .
—	26	for <i>ukkhipetan</i> read <i>ukkhāpāyā</i> .
17	3	for <i>nagahitā</i> read <i>nagahitā</i> .
—	5	for <i>gandhā</i> <i>ūti</i> read <i>gandhā</i> <i>ūti</i> : for <i>Wajjabbūmiga</i> read <i>Wajjabbūmiga</i> .
—	9	for <i>magatā</i> read <i>magatā</i> .
—	10	for <i>magatā</i> read <i>magatā</i> .
—	11	for <i>sahamattā</i> read <i>sahamattā</i> .
—	32	and <i>passim</i> , for <i>Papphapura</i> read <i>Papphapura</i> .
18	1	for <i>Bhārahantā</i> read <i>Bhārahantā</i> .
—	8	for <i>samantā</i> read <i>samantā</i> .
—	16	for <i>Lohakumbhi</i> read <i>Lohakumbhi</i> .
19	1	for <i>thira</i> read <i>thira</i> .
—	11	for <i>arāhattā</i> <i>nimuchē</i> read <i>arāhattā</i> <i>nimuchē</i> .
20	1	for <i>tittupantā</i> read <i>tittupantā</i> .
—	4	for <i>Saṇḥatā</i> <i>āntā</i> read <i>Saṇḥatā</i> <i>āntā</i> .
—	8	for <i>dasahassikā</i> read <i>dasahassikā</i> .
21	1	for <i>wādhā</i> read <i>wādhā</i> .
—	7	for <i>duwāsati</i> read <i>duwāsati</i> .
—	9	for <i>Māyā</i> read <i>Māyā</i> : for <i>wādhā</i> read <i>wādhā</i> .
—	11	for <i>wādhā</i> read <i>wādhā</i> : and for <i>taxā</i> read <i>taxā</i> .
—	13	for <i>akārahā</i> <i>pāpā</i> read <i>akārahā</i> <i>pāpā</i> .
—	15-17	for <i>Subbattha</i> read <i>Sabbattha</i> .

- Page. line.
- 21 17 for *Kassapo* read *Kassapiya*.
- 18 for "There were twelve *thēra* schisms," read "There were twelve schisms, including the *Thēra* schism, (which was suppressed at the first convocation, in the first year of the first century.)"
- 19 for "formerly noticed" read "named hereafter."
- 20 to 24— The passage contained in these lines to be corrected as follows. * "Thus in the second century (after the death of Buddha) there arose † seventeen schisms; the rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudīpa (during the second century):—the *Hemawatā*, the *Rājagiriya*, and the *Siddhatthika*, as well as (that of) the *Pabbasāliya* and *Aparasāliya* priesthood, and the *Wādariya*. The *Dhammaruchiya* and *Sāgaliya* schisms took place in Lankā (in the fifth and eighth centuries after Buddha's death),
- 29 for *Chānko* read *Chānako*.
- 22 8-9 for *miga* read *miga*.
- 24 for *Himāwanto* read *Himawanto*.
- 25 for *malakan* read *āmalakan*.
- 29 for *Chadanta* read *Chhadanta*.
- 34 for *muppalan* read *uppalan*.
- 23 5 for *maḥṇa* read *maṇḍa*,
- 6 for *pāsa-dhikā* read *pāsaṇḍikā*.
- 7 for *yanta* read *yanta*.
- 11 for *Sumānasa* read *Sumanassa*.
- 18 for *Dharmasāko* read *Dhammasāko*.
- 34 for *western* read *eastern*.
- 24 1 for *apattādi* read *apattādi*.
- 4 for *gāṇagāmi* read *gāṇagāmi*.
- 5 for *pabbā samantivāsina* read *pabbāsa samantivāsina*: for *ajāyathā* read *ajāyatha*.
- 6 for *chikkādi* read *sikkādi*.
- 9 for *tāttha* read *tuttha*.
- 10 for *saṇḍi* read *saṇḍi*: for *pura* read *pura*.
- 25 2 for *patthapa* read *patthapa*.
- 3 for *chetikā* read *chittikā*.
- 8 for *kāra* read *kāra*.
- 10 for *sambuddhābhāsita* read *sambuddhābhāsita*.
- 12 for *upajjhāyasa* read *upajjhāyasa*.
- 26 4 for *saṭṭhā* read *saṭṭhā*,
- 9 for *dhammābhāsita* read *dhammābhāsita*.
- 35 for "ratamattya" read *ratamattaya*.

* These alterations have been made on a more careful examination of the explanation continued in the *Text*.

† Exclusive of the first schism, which was suppressed in the first century.

ERRATA

- Page. line.
- 27 4 for *Avatattālakajjenu* read *Avatattālakajjenu*; for *tē pīlakāna* read *tīpīlakāna*.
- 11 for *Ītamaḷāhi sakkita* read *Ītamaḷāhi sakkita*.
- 13 for *pīṇanuttanā* read *pīṇanuttanā*.
- 17 for *tripitaka* read *tīpīṭaka*.
- 23 2 for *ditthapubbhī māhiti* read *ditthā pubbhī māhī ti*.
- 6 for *manussā papajjitvā tadūpaddawaghātaka* read "*manussūpapajjīti tadūpaddawa-ghātaṇā*."
- 7 for *Adāpaṭṭana* read *Adā paṭṭaṇa*.
- 12 for *Abh Upālī thērassa thērassa thēra* read *Abh Upālī thērassa thērā siddhābhārīka* read *Abh Upālī thērassa thērā siddhābhārīkō Dānā*; *Sānā* read *Sānā*; *thērā* read *thērā*.
- 14 for *priests* read *saints*.
- 22 for *they supplicated of the great sage to be born among men for the removal of this calamity* read *they thus supplicated the great sage "vouchsafe to be born among men, for the removal of this calamity."*
- 25 for *Chandawo* read *Chandawajjī*.
- 24 for *his disciples* read *the disciples of Sānā*.
- 29 4 for *anapaṭi* read *anapaṭi*.
- 6 for *apāṇapajja* read *apāṇapajjī*.
- 14-17 for *vehēdo* read "*wēdo*."
- 34 for *pīṭaka* read *pīṭakattaya*.
- 30 7 for *saṭṭā* read *saṭṭā*.
- 9 for *Wattakantī* read *Wattakantī*.
- 23 for *itū* read *itū*.
- 33 for *Lord!* why art thou silent? read *Lord!* why wast thou silent?
- 31 2 for *Jānāmi* read "*Jānāmi*."
- 5 for *niggaṇhi* read *niggaṇhi*.
- 8 for *thēda dādhi* read *thēda dādhi*.
- 11 for *thērā* read *thērā*.
- 12 for *kaṇṇhiṇā* read *kaṇṇhiṇā*.
- 30 for *triwēdo* read "*tiwēdo*."
- 32 4 for *nirajjhanti* read *nirajjhanti*.
- 6 for *lōṇamantā* read *lōṇamantā*.
- 10 for *apāṇapajjita* read *apāṇapajjita*.
- 14-16 for *vehēdo*, read *wēdo*.
- 35 for *vipassanā* read *vipassanā*.
- 33 3 for *kāṇā* read *kāṇā* read *kāṇā*.
- 4 for *drāṇā* read *drāṇā*.
- 5 for *raṇṇā* read *raṇṇā*.
- 7 for *dhāṇā* read *dhāṇā*.
- 10 for *maṇṇā* read *maṇṇā*.
- 12 for *apāṇapajjita* read *apāṇapajjita*.
- 17 for *the thērā* *Moggallā* read *the thērā* *son of Moggallā*.

ERRATA.

Page.	Line.	
34	13	for <i>sohā d rāma</i> read <i>sābārāma</i> .
35	1	for <i>Purabherin</i> read <i>Purā dhērīn</i> .
—	6	for <i>sablatthā</i> read <i>sabbathā</i> : for <i>nanthādhikāpicha</i> read <i>natthādhikāpicha</i> .
36	9	for <i>abhdaiuā</i> read <i>abhdaiyuā</i> .
—	11	for <i>pubhājān</i> read <i>pubbajā</i> .
—	13	for <i>Saḡamittācha</i> read <i>Sanghamittācha</i> .
—	14	for <i>Mahinda</i> read <i>Mahinda</i> .
37	4	for <i>wisuta</i> read <i>wissuta</i> : for <i>āchriyā</i> read <i>āchariyā</i> .
—	8	for <i>kunta</i> read <i>kanta</i> : for <i>kappāyī</i> read <i>kappayī</i> .
—	13	for <i>Dhammaputī</i> read <i>Dhammapālātī</i> .
—	27	for with a young female <i>kuntikinnariyā</i> read with the lovely female <i>kinari</i> .
38	2	for <i>najadādhān</i> read <i>natadādhān</i> .
—	3	for <i>aykhhayantikañ</i> read <i>ayukkhayantanañ</i> .
—	11	for <i>Kunti</i> read <i>Kanti</i> .
—	12	for <i>pawattayūñ</i> read <i>pawattayūñ</i> : for <i>ē dādgam</i> read <i>hādāgam</i> .—
—	34	for <i>kuntikinnariyā</i> read lovely <i>kinari</i> .
39	3	for <i>Tassopassamane</i> read <i>Tassopassamānā</i> .
—	5	for <i>patissādhanañ</i> read <i>patissādhanañ</i> .
—	9	for <i>rājasavanañ</i> read <i>rājasāvanañ</i> .
—	10	for <i>nakaroma</i> read <i>nakaroma</i> : for <i>mukhamānanañ</i> read <i>mūlamānanañ</i> .
—	12	for <i>āsanuāhi</i> read <i>āsanamhi</i> .
—	33	for <i>emlucile</i> read <i>imbecile</i> .
40	3	for <i>ubbhinnañchāta</i> read <i>ubbhinnañchātī</i> .
—	4	for <i>mahārājā</i> read <i>mahārājā</i> .
—	5	for <i>rathésaka</i> read <i>rathésabbhā</i> .
—	13	for <i>antūñ rājā</i> read <i>antūñ</i> : <i>rājā</i> .
41	7	for <i>manuānācha</i> read <i>manuānācha</i> .
—	8	for <i>thadungēhi</i> read <i>tadadādhīhi</i> : for <i>māli</i> read <i>mahi</i> .
—	19	for <i>Pātiecha kammañ</i> read <i>Pātiechakammañ</i> : for <i>chētannañ</i> read <i>chētanañ</i> .
—	11	for <i>Rātiwaddhana</i> read <i>Rātiwaddhana</i> .
42	1	for <i>pakkāritwāna</i> read <i>pakkāritwāna</i> .
—	2	for <i>viyāharana</i> read <i>viyāharana</i> .
—	5	for <i>tutthanañ</i> read <i>tutthanañ</i> .
—	21	for <i>is</i> read <i>was</i> : for <i>vibhajja</i> read <i>vibhajjo</i> .
—	31	for <i>Yasso</i> read <i>Yaso</i> .
43	9	for <i>Ekānini</i> read <i>Ekānini</i> .
—	10	for <i>sattumbhiddhawa</i> read <i>sattambhiddhawa</i> .
44	2	for <i>dropiyāntuñ</i> read <i>aropiyañtuñ</i> .
—	9	for <i>mūlāssa</i> read <i>mūlāssa</i> .
—	10	for <i>sādhana</i> read <i>sādhana</i> .
—	18, 19	for They partook of the nature of the lion in the formation of their hands and feet read: He partook of the nature of the lion, in the formation of his hands and feet.
45	2	for <i>puttācāhina</i> read <i>puttācāhina</i> .

Page.	Line.	
43	7	for <i>tatiyi</i> read <i>tatiyi</i> .
—	9	for <i>wijjhutā</i> read <i>wijjhita</i> .
—	11	for <i>Tathisiyāwa</i> read <i>Tathāsi yāwa</i> .
—	12	for <i>addāyapūra</i> read <i>addāyapūra</i> .
45	2	for <i>sampaticchhita</i> read <i>sampaticchhita</i> .
—	3	for <i>Nangura</i> read <i>Nagura</i> .
—	5	for <i>Kujjha</i> read <i>Kuddha</i> .
—	9	for <i>Kujjha</i> read <i>Kuddha</i> .
—	14	for <i>sāhasinattakā</i> read <i>sāhasinattā bhita</i> .
47	10	for <i>wattamattā</i> read <i>wattamattā</i> .
—	11	for <i>apicchā</i> read <i>upicchā</i> .
—	27	for <i>Uppulwanna</i> read <i>Uppulawanna</i> .
48	6	for <i>bhakkita</i> read <i>bhakkita</i> .
—	12	for <i>Yakkhā</i> read <i>Yakkhā</i> .
—	14	for <i>amā</i> read <i>amā</i> .
49	1	for <i>wattamattā</i> read <i>wattamattā</i> .
—	4	for <i>wayā</i> read <i>wayā</i> .
—	10	for <i>dātukā</i> read <i>dātukā</i> ; for <i>kādhā</i> read <i>kādhā</i> .
50	1	for <i>adissamā</i> read <i>adissamā</i> ; for <i>kāthamā</i> read <i>kāthamā</i> .
—	2	for <i>saddantā</i> read <i>saddantā</i> ; for <i>sādhāpātinā</i> read <i>sādhāpātinā</i> .
—	3	for <i>gāhāpātinā</i> read <i>gāhāpātinā</i> ; for <i>vilāyāntā</i> read <i>vilāyāntā</i> .
—	4	for <i>rajjāpālinā</i> read <i>rajjāpālinā</i> .
—	7	for <i>Tambapannā</i> read <i>Tambapannā</i> .
—	9	for <i>tasuttarājā</i> read <i>tasuttarājā</i> .
—	10	for <i>Sihala</i> read <i>Sihala</i> .
—	13	for <i>dujjāssam</i> read <i>dujjāssam</i> ; for <i>gama</i> read <i>gama</i> .
—	16	On that signal fall to with blows, read Guided by the direction of that signal, deal out thy blows.
—	24	for "Tambapannā" read <i>Tambapannā</i> .
51	1	for <i>nāthitā</i> read <i>nāthitā</i> .
—	2	for <i>kumārā</i> read <i>kumārā</i> .
—	3	for <i>Pandurā</i> read <i>Pandurā</i> ; for <i>pāthamā</i> read <i>pāthamā</i> .
—	5	for <i>Pandurā</i> read <i>Pandurā</i> .
—	6	for <i>uṇṇā</i> read <i>uṇṇā</i> ; for <i>dhātā</i> read <i>dhātā</i> .
52	3	for <i>tanā</i> read <i>tanā</i> .
—	4	for <i>tanā</i> read <i>tanā</i> .
—	5	for <i>gātā</i> read <i>gātā</i> ; for <i>yāttrā</i> read <i>yāttrā</i> .
—	6	for <i>dhātā</i> read <i>dhātā</i> ; for <i>dhātā</i> read <i>dhātā</i> .
—	7	read this line thus "Pundarīkavajrasamāyogānāṁ dhātā" — <i>dhātā</i> , <i>dhātā</i> , <i>dhātā</i> .
—	8	for <i>vilāyāntā</i> read <i>vilāyāntā</i> .
—	12	for <i>Puttā</i> read <i>Puttā</i> .
—	13	for <i>Sumanta</i> mountain read <i>Sumanakūṭa</i> (<i>Adam's peak</i>).
53	4	for <i>Thā</i> read <i>Thā</i> .

- Page. line.
- 53 10 for *nasseyilha* read *nasseyetha*; for *rajjahētua* read *rajjahētu*.
- 12 for *piikkhandā* read *pekkhandā*.
- 19 for *offices* read *riches*.
- 54 4 for *tatā* read *tātā*.
- For the 5th verse read "*Lankā uikagunnā katan, mama bhāṭṭa sātān; tassachayicha iuthiṃ rajjā kīrītu sōhanā*"
- 6 for *rajja kumdrako gamissamīti* read *rajjakumārō "gamissamīti"*
- 20, 21, 22 Read "My children, I am advanced in years; repair one of you to Lankā the realm of my brother, which possesses every (natural) advantage; on his demise rule there over that splendid kingdom."
- 26 after *Gōmagāmakatittha* a bracket.
- 27 for *Malakundura* river read the great *Kanduro* river.
- 55 1 for *adāya sahaṇ* read *adāya sō sahaṇ*.
- 2 for *appāpadāṭṭā* read *appāpadāṭṭa*.
- 5 for *dropiḍa* read *ārōpiḍa*.
- 6 for *Gangāyakkhi* read *Gangāya khipi*; for "*gahantupaha* read "*gahantu paha*,
- 7 for *pabbajitākāraṇ* read *pabbajitākārā*.
- 9 for *amuchēhā* read *amachēhā*; for *annappiyi* read *annappayūḥ*.
- 10 for *manōrathāṇ* read *manōrathā*.
- 11 for *sahāgata* read *sahagatā*.
- 15 for *Widudhabhussa* read *Widudhabho*.
- 20 for *Gōmagamaka* read *Gōmagāmakatittha*.
- 56 3 for *ekathūnikā* read *ekathūnikē*.
- 5 for *adyatō* read *ad yatō*.
- 13 for "*mantras*" read "*mantras*."
- 25 for *Baddakachchānā* read *Bhaddakachchānā*.
- 57 6 for *Chitta* read *Chittā*.
- 10 for *mātuaroḥayī* read *mātu arōchayī*.
- 11 for *aroḥayī* read *arōchayī*.
- 12 for *Rōhana* read *Rōhano*.
- 58 6 for *rajā puttā* read *rajjaputtā*; for *ubhapana* read *ubhōpana*.
- 7 for *katoḍ namakaraṇ* read *katoḍnamakaraṇ*.
- 59 1 for *Ummālachittāyanta* read *Ummālachittāyānattā*.
- 9 for *wanchitaṇ* *gēwachōhī* read *wanchitāṇṇē wachthī*.
- 14 for *Doromadala* read *Dwāramundalako*.
- 15, 17 for *Tambakandura* read the *Tumburo* mountain stream.
- 60 2 for *kumaraṇ* read *kumdran*.
- 4 for *nēhī* read *nēhi*.
- 5 for *uṇi sō*; *tāwachasutwā* read *uṇi sō tā wachā sutwā*.
- 10 for *wyākaṣ* read *wyākatī*.
- 11 for *karmyissari* read *kārayissari*.
- 13 for *tātā tī* read *tātātī*.
- 30 for *vēhēdōs* read *wēdōs*.

- Page. line.
- 61 5 for *Harikanda* read *Girikanda*.
 — 6 for *Harikanda* read *Girikanda*.
 — 9 for *drochēwa* read *drōchēwa*.
 — 10 for "sapariśo kuttā yāsiṭi ?" read *sapariśo, "kuttā yāsiṭi ?"*
 — 11 for *bhāṭṭādyācho* read *bhāṭṭādyāchi*.
 — 22, 23 for *Harikanda* and *Harikandaśiwo*, read *Girikanda* and *Girikandaśiwo*.
 — 25 for *karissa* read *karissu*.
 — 30, 31 for He inquired of her, "where art thou going, together with thy retinue ?" read attended
 by his retinue, he inquired, "where art thou going ?"
 62 2 for *bhōjāpayiṭi* read *bhōjāpayi tē* : for *patimansōwa* read *patimansōwa*.
 — 3 for *puggagunupetā* read *puggagunupēdā*.
 — 6 for *bhātārā* read *bhātārā*.
 — 13 for *orantulā* "read *orūṇ tātā*" for *bhātārā* read *bhātārā*.
 63 2 for *tiṇṇarajjāmappeṭṭi* read *tiṇṇarajjāmappeṭṭi*.
 — 3 for *tathō patissa gāmaṇhi* read *tathōpatissagāmaṇhi*.
 — 9 for *tālapāṇṭiṇṇa* read *tālapāṇṭiṇṇa*.
 — 10 for *amāyā* read *amāyā*.
 — 12 for *wasāṇā* read *wasāṇā*.
 — 30 for *Kacchihaka* read *Kacchihaka*.
 64 3 for *chamupatā* read *chamupatā*.
 — 4 for *edjaprikkhāra* read *edjaprikkhāra*.
 65 4 for *jāṭassā* read *jāṭassā*.
 — 5 for *abhiṭṭhā* read *abhiṭṭhā*.
 — 6 for *parichita* read *parichita*.
 — 7 for *upākaranta* read *upākaranta* : for *jetthanta* read *jetthanta*.
 — 10 for *Girikandaśiwo* read *Girikandaśiwo*.
 — 12 for *Chittarājā* read *Chittarājā*.
 — 13 for *dasina* read *dasina* : for *kāṭṭhā* read *kāṭṭhā*.
 — 25 for "prohito" read *paruhito*.
 — 33 for the territory *Girikanda* read the prince *Girikanda*.
 — 39 for *know* read *knew*.
 66 3 for *vattikiddā* read *vattikiddā*.
 — 6 for *purāṇā* read *purāṇā* : for *dasatā* read *dasatā*.
 — 32 for *Pāsā* read *Pāsā*.
 — 37 for *Pāsādhika* read *Pāsādhika*.
 67 2 for *viyādhāpūratthimā* read *viyādhāpūratthimā*.
 — 4 for *saṭṭamā* read *saṭṭamā*.
 — 8 for *dhārā* read *dhārā*.
 — 12 for *manāyā* read *manāyā*.
 — 19 for *hospital* read *college*.
 68 1 for *viyādhāpūratthimā* read *viyādhāpūratthimā*.
 — 3 for *dasā* read *dasā*.
 — 9 for *tatā*, *manāyā* read *tatā*, *manāyā*.

ERRATA.

15

Page.	line.	
68	11	for <i>tanhi</i> read <i>tahin</i> : for <i>anjivhoiya</i> read <i>sojivhoiya</i> <i>dissari</i> .
—	12	for <i>witthāka</i> read <i>witthāka</i> .
—	40	for <i>maalaka</i> read <i>malakā</i> : for <i>anguliwelakkhā</i> read <i>angulivēthakā</i> .
69	1	for <i>puṇḍa</i> <i>vejjumhitā</i> read <i>puṇḍavejjamhita</i> .
—	2	for <i>muttāddācha</i> read <i>muttā, tā dācha</i> .
—	7	for <i>pariedritā</i> read <i>pariedritā</i> .
—	8	for <i>sankhaṇḍa</i> read <i>sankhaṇḍa</i> .
—	12	for <i>tassā machassa</i> read <i>Tassāmachassa</i> .
—	13	for <i>wasagharāṇiḥa</i> read <i>wasagharāṇiḥa</i> .
—	34	for <i>purūhito</i> read <i>purūhito</i> .
—	35	for <i>setthitto</i> read <i>settho</i> .
70	1	for <i>harichandana</i> read <i>harichandanā</i> .
—	2	for <i>punjanā</i> read <i>punchanā</i> : for <i>anjanā</i> read <i>anjanā</i> .
—	7	for <i>dēsi</i> read <i>dēsi</i> .
—	13	for <i>admiḥattē</i> read <i>admiḥattē</i> .
—	18	for <i>the clay of arunā</i> read <i>the medicinal arunā clay</i> .
—	34	for <i>Tāmalettiya</i> read <i>Tāmaletti</i> .
71	1	for <i>admiḥerata</i> read <i>admiḥittē ratā</i> : for <i>Lankahita</i> <i>sukhā</i> read <i>Lankāhitasukhā</i> .
—	3	for <i>wachanā</i> read <i>wachanā</i> : for <i>patarittapiti</i> read <i>pawittapiti</i> .
—	12	for <i>Itthiyawuttīyā</i> read <i>Itthiyawuttīyā</i> .
—	30	for <i>Māharatta</i> read <i>Maharattha</i> .
72	2	for <i>khipatidārūna</i> read <i>khipatī dārūna</i> .
—	5	for <i>Phalantiṣanyā</i> read <i>Phalantiṣanyā</i> .
—	6	for <i>ginsāpenti</i> read <i>ginsāpenti</i> .
—	8	for <i>bhāṇiyyama</i> read <i>bhāṇiyya mā</i> .
—	9	for <i>khipiyā</i> read <i>khipiyā</i> : for <i>mamopari</i> read <i>mamopari</i> .
—	10	for <i>tawāssā</i> read <i>tawāssā</i> .
—	14	for <i>Māṇikādhā</i> read <i>Māṇikā dhā</i> .
—	16	for <i>Aravālo</i> read <i>Aravālo</i> .
73	1	for <i>patipajjissā</i> read <i>patipajjissā</i> .
—	6	for <i>kassānā pajjā</i> read <i>kassānapajjā</i> .
—	9	for <i>anāgattamanamatagga</i> read <i>anāgattamanamatagga</i> .
—	12	for <i>Gāṇṭhā parāntukā</i> read <i>Gāṇṭhāparāntukā</i> .
—	29	for <i>dēwadutta</i> read <i>dēwadutta</i> .
—	33	for "anāmatagga" discourse (of Buddha) read the "anāmatagga" section of Buddha's discourses.
74	1	for <i>saṇḍā</i> read <i>saṇḍā</i> : for <i>dhammāmatā mapayisi</i> read <i>dhammāmatāmapayisi</i> .
—	3	for <i>Māhādhammakāḥita</i> read <i>Māhādhammakāḥita</i> .
—	5	for <i>Gāṇṭhā</i> read <i>Gāṇṭhā</i> : for <i>kālakāra</i> read <i>kālakāra</i> .
—	6	for <i>santali</i> read <i>santali</i> .
—	8	for <i>wisā</i> read <i>wisā</i> .
—	22	for <i>kālakāra</i> read <i>kālakāra</i> .
—	24	for <i>Mālikādhā</i> read <i>Mālikādhā</i> : for <i>Dhāṇḍabinnā</i> read <i>Dhāṇḍabinnā</i> .

Page line.

- 83 8 for *sattakappiśa/ippo* read *Sattakappiśakappo*.
 — 25 to 29 for these lines, read Thus, this thero, who had become like unto the divine teacher, and a luminary to the land, by having propounded the doctrines (of Buddha) in Lanka, in the native language, at two places, on the occasion of the promulgation of that religion, established (the inhabitants) in that faith.
- 84 1 for *dalchiniadidratō* read *dalchiniadidratō*.
 — 3 for *dalchiniadidra* read *dalchiniadidra*; for *thiri* read *thirō*.
 — 5 for *ayyana samayō* read *ayyana samayō*.
 — 6 after *yama add tarā*.
 — 9 for *chhāyudakapitā* read *chhāyudakapitā*.
 — 11 for *suwa* read *ayyā*; for *dwara* read *diedra*.
 — 12 for *adhuvi* read *adhuvi*.
 — 17 for *gates* read *gate*.
 — 23 for *Missa* read *Missako*.
 85 4 for *kappā kappiśakōwido* read *kappiśakappiśa kōwido*.
 — 7 for *Sdra paucha* read *Sd sapacha*.
 — 10 for *dalchini* read *dalchini*.
 — 11 for *pubbajjanti* read *pubbajjanti*.
 86 1 for *āhāri* read *arūhi*; for *toyē* read *tōyē*.
 — 2 for *kampiti* read *kampiti*.
 — 4 for *pupphachutti* read *pupphamutti*; for *puthawī* read *puthawī*.
 — 5 for *Rājaghe* read *Rājaghe*.
 — 6 for *puthawī* read *puthawī*; for *jantāghara* read *jantāghara*.
 — 9 for *puthawī* read *puthawī*.
 — 10 for *tiṇṇa* read *tiṇṇa*.
 — 12 for *puthawī* read *puthawī*.
 — 18 for under a "picha" tree read under a (muchalō) tree, (where the Lohamahapōya was subsequently built).
 — 27 for "iri" read "iri".
- 87 6 for *namhanikkhama* read *namhanikkhama*.
 — 7 for *hatthatauriha* read *hatthatanūrahā*.
 — 8 for *pupphamutti* read *pupphamutti*; for *puthawī* read *puthawī*.
 — 9 for *ayyama* read *ayyama*.
 — 11 for *udhāri* read *udhāri*.
 — 12 for *chhāyā* read *chhāyā*.
 — 14 omit the words pleasure garden.
 — 15 for that garden read the royal garden.
- 88 1 for *thattāwa* read *ittāwa*.
 — 2 for *thittāthānanthānā thānawidā* read *thittāthānan thānathānawidā*.
 — 3 for *Kaludhāwāyā* read *Kubudhawāyā*.
 — 4 for *Thūparahan* read *Thūparahan*; for *puta* read *puta*.
 — 5 for *champakā* read *champakā*; for *pūjā* read *pūjā*; for *phala* read *thala*.
 — 6 for *puthawī* read *puthawī*.

Page.	line.	
88	9	for <i>Mahāmighanañ</i> read <i>Mahāmighawanañ</i> .
—	12	for <i>gauted</i> read <i>kantied</i> : for <i>balawādītō</i> read <i>balachōdītō</i> .
—	13	for <i>tidlihi</i> read <i>tidlihi</i> .
—	14	for <i>mahdrōpūlipamhi</i> read <i>mahdrōja, dipamhi</i> .
—	24	for <i>Panakha</i> read <i>Panakho</i> .
89	5	for <i>atihatthōhi wādiya</i> read <i>atihatthōhīwādiya</i> ; for <i>pāre</i> read <i>pura</i> .
—	8	for <i>Nisinnampidha</i> read <i>Nisinnampidha</i> ; for <i>pannakāre</i> read <i>pānakkāre</i> .
—	10	for <i>uyyanañ</i> read <i>uyyanañ</i> .
—	11	for <i>putiggahito</i> read <i>putiggahito</i> .
—	12	for <i>diisi</i> read <i>diisi</i> : for <i>tard</i> read <i>ward</i> .
—	13	for <i>ayyasaṃmayi</i> read <i>ayyasaṃmayi</i> ; for <i>bhodiṭṭhānrokan</i> read <i>bhodiṭṭhānrokan</i> .
—	25	for the sanctification of maggaphalan read the states of probation and sanctification.
90	1	for <i>tatthā</i> read <i>tattha</i> ; for <i>hitattha</i> read <i>hitatthā</i> .
—	3	for <i>tadanantarañ</i> read <i>tadanantarañ</i> .
—	5	for <i>bhikkhuni</i> ; read <i>bhikkhuni</i> .
—	6	for <i>Sāmaṇnakatthāñ</i> , read <i>Sāmaṇnakatthāñ</i> : for <i>tañ</i> read <i>tañ</i> : for <i>Tathāgato</i> , read <i>Tathāgato</i> .
—	7	for <i>Patitthāpētun maddasi</i> read <i>Patitthāpētumaddasi</i> ; for <i>hadhi</i> read <i>bāhiñ</i> .
—	8	for <i>pand</i> read <i>pāna</i> : for <i>Tathāgato</i> , read <i>Tathāgato</i> .
—	11	for <i>dasapana</i> read <i>dasopāna</i> : for <i>pattamaggapālān ahuñ</i> read <i>pattamaggapālānahuñ</i> .
—	12	for <i>Attanō</i> read <i>Attano</i> .
—	13	for <i>thapetwā</i> read <i>thapetwā</i> ; for <i>pand</i> read <i>pāna</i> .
91	2	for <i>Waddumānā</i> read <i>Waddhamānā</i> .
—	3	for <i>thitthā</i> read <i>tatthā</i> ; for <i>tada</i> read <i>tadda</i> .
—	4	for <i>Waradiyo</i> read <i>Waradiyā</i> .
—	6	for <i>naghe</i> read <i>nagē</i> .
—	7	for <i>tadanantarahānāncha</i> read <i>tadanantarahānāncha</i> .
—	12	for <i>atihatthōhi</i> read <i>atihatthōhī</i> .
92	4	for <i>bojjhihi</i> read <i>bhojjhihi</i> .
—	6	for <i>Ākālapuppha lankāre</i> read <i>Ākālapupphalankāre</i> .
—	7	for <i>tard</i> read <i>ward</i> .
—	11	for <i>tadanantarañ</i> read <i>tadanantarañ</i> .
—	12	for <i>manōsilaya</i> read <i>manōsilāya</i> .
—	14	for lord of universe, read lord of the universe.
—	22	for the sanctification of "maggaphalan" read the states of probation and salvation.
93	1	for <i>dakkhiṇō</i> read <i>dakkhiṇē</i> .
—	2	for <i>Patitthāpētū</i> read <i>Patitthāpētun</i> .
—	3	for <i>Jinassa</i> read <i>jinassa</i> .
—	4	for <i>dhamañ</i> <i>dhamañ</i> read <i>dhamañ</i> <i>dhamañ</i> .
—	5	for <i>muffhito</i> read <i>wuffhito</i> .
—	7	for <i>bhikkhuni</i> read <i>bhikkhuni</i> .
—	10	for <i>gottanō</i> read <i>guttatō</i> .
—	13	for <i>hinnañ</i> read <i>hinnañ</i> .
—	25	for the bliss of maggaphalan read the states of probation and sanctification.

ERRATA.

xiii

Page.	line.	
93	33	for <i>Wesālanagara</i> read <i>Wisālanagara</i> .
—	35	for <i>Mandsidipo</i> read <i>Mandadipo</i> .
94	1	for <i>wiyasana</i> read <i>wydasana</i> .
—	9	for <i>wadiya</i> read <i>wādiya</i> .
—	10	for <i>chintiyā</i> read <i>chintiya</i> .
—	12	for <i>pannakāri</i> read <i>panndkāri</i> .
—	13	for <i>paḥatthīcha</i> read <i>paḥatthīcha</i> .
95	3	for <i>wissakassāni</i> read <i>wisasakassāni</i> : for <i>taṛḥ</i> read <i>vard</i> .
—	3	for <i>tathā</i> read <i>tattha</i> .
—	7	for <i>taṇchittamaṇḍya</i> read <i>taṇ chittamaṇḍya</i> : for <i>tathā</i> read <i>tattha</i> .
—	12	for <i>nisānā sōkamālakā</i> read <i>nisānā sōkamālakā</i> .
—	18	for sanctification of "maggaphalaṇ" read state of probation and sanctification.
—	36	for <i>Asokā</i> read <i>Asokamālakā</i> .
96	4	after <i>Sudassanamālakā</i> insert a comma.
—	6	for <i>chattutthā</i> read <i>chattutthā</i> .
—	17	for bias of maggaphalaṇ read the state of probation and sanctification.
97	2	for <i>puṭṭhavisāra</i> read <i>puṭṭhavisāra</i> : for <i>aṇḍā</i> read <i>aṇḍā</i> : for <i>bahū</i> read <i>bahū</i> .
—	12	for <i>disiyā</i> read <i>disiyā</i> .
—	19	for <i>Gothābaya</i> read <i>Gōthābhaya</i> .
—	33	for sanctification of "maggaphalaṇ" read state of probation and sanctification.
98	1	for "Nā" read "Na".
—	3	for <i>Sambuddhā</i> read <i>Sambuddhā</i> .
—	5	for <i>puṭṭhavisāra</i> read <i>puṭṭhavisāra</i> .
—	7	for <i>anawattaggiya</i> read <i>anawattaggiya</i> .
—	8	for <i>Mahānigghaṇḍamaṇḍa</i> read <i>Mahānigghaṇḍamaṇḍa</i> .
—	12	for <i>āliya</i> read <i>āliya</i> .
—	18	for chief of the victors over sin read glorious personage.
—	29	for "anāmataggaṇ" read "anawattaggaṇ".
99	1	for <i>Mahāpāṇḍa</i> read <i>Mahāpāṇḍa</i> .
—	2	for <i>āmaṇ</i> read <i>āmaṇ</i> .
—	3	for <i>sonnarajāta</i> read <i>sonnarajāta</i> .
—	4	for <i>pupphakaritaṇ</i> read <i>pupphakaritaṇ</i> : for <i>juttā</i> read <i>chattā</i> .
—	6	for <i>icḍḍikāpāṇḍa</i> read <i>icḍḍikāpāṇḍa</i> .
—	9	for <i>Kumbāwātana</i> read <i>Kumbhikāwātana</i> : for <i>Mahādipo</i> read <i>Mahānipo</i> .
—	10	for <i>Khuddhamāṇḍa</i> read <i>Khuddamāṇḍa</i> .
—	11	for <i>kottā</i> read <i>kottā</i> .
—	12	for <i>Abhayapāṇḍa</i> read <i>Abhayapāṇḍa</i> .
—	16	for holding the plough shaft, defined the line of boundary, read holding the plough, exhibited the furrows.
—	32	for <i>Kumbhāwātana</i> read <i>Kumbhikāwātana</i> (potter's clay pit) : and for <i>Mahādipo</i> read <i>Mahānipo</i> .
—	34	for <i>Khuddamāṇḍa</i> read <i>Khuddamāṇḍa</i> : for <i>Maratta</i> read <i>Maratta</i> .
—	38	for <i>Abhayapāṇḍa</i> read <i>Abhayapāṇḍa</i> .
100	2	for <i>Tilumpāṇḍa</i> read <i>Tilumpāṇḍa</i> : for <i>Nāḍḍakā</i> read <i>Tāḍḍakā</i> .

ERRATA.

xx

Page.	line.	
105	7	for <i>lakkiṇaṃ</i> read <i>lakkhīṇaṃ</i> .
—	8	for <i>Dathaṃ</i> read <i>Dathāṃ</i> .
—	10	for <i>thapētaṃ</i> read <i>thāpitāṃ</i> : <i>kattikajjanapūjāhi</i> read <i>kattikachhanapūjāhi</i> .
—	11	for <i>vajato</i> read <i>vajato</i> ; for <i>puttapuraṃ</i> read <i>puttāyūraṃ</i> .
—	30	for <i>sighted</i> read <i>gifted</i> .
106	6	for <i>jannukūhi</i> read <i>jannukēhi</i> .
—	9	for <i>adgē</i> read <i>adgō</i> .
—	12	for <i>thūpaṭṭhāna</i> read <i>thūpaṭṭhānaṃ</i> ; for <i>āddrawallahi</i> read <i>āddrawallhi</i> <i>witthataṃ</i> .
—	13	for <i>soddpetwa</i> read <i>sōdhāpetwa</i> .
107	1	for <i>ōrupanattāya</i> read <i>ōrōpanattāya</i> .
—	2	for <i>bandhasamakē</i> read <i>bandhasamākē</i> ; for <i>nā</i> read <i>na</i> .
—	4	for <i>tattē</i> read <i>tattha</i> .
—	5	for <i>vājāturitamānāṃ</i> read <i>vājā turitamānāṃ</i> .
—	9	after <i>tauoparito</i> add <i>thūpaṃ</i> .
108	3	for <i>katthakē</i> read <i>katthakē</i> .
—	7	for <i>dhatu</i> <i>dōnamatta</i> read <i>dhattu</i> <i>dōnamattā</i> .
—	10	for <i>atthē</i> read <i>atthā</i> .
—	17	for <i>parinibbāna</i> read <i>parinibbāna</i> .
—	23	for "dnōm" read "dōmō".
109	2	for <i>gamatōchāpi</i> read <i>gidmatōchāpi</i> .
—	3	for <i>huttā</i> read <i>hattā</i> .
—	5	for <i>pūjamaḍḍayā</i> read <i>pūjamaḍḍayā</i> .
110	1	for <i>Saṅghamittatthirinchā</i> read <i>thārinchā</i> .
—	2	for <i>mannetwa</i> read <i>mantetwa</i> .
—	4	for <i>Tata</i> read <i>Tāta</i> .
—	7	for <i>puttā</i> read <i>puttāṃ</i> .
—	8	for <i>rammaṃ Puppapuraṃ</i> read <i>rammaṃ Puppapuraṃ</i> .
—	10	for <i>wasatā</i> read <i>wasatā</i> ; for <i>sikkhantē</i> read <i>pikkhantē</i> .
—	11	for <i>Nagaravakadissamhi</i> read <i>Nagaravakadissamhi</i> .
—	26	for <i>Puppa</i> read <i>Puppapura</i> .
—	33	the words, which had previously been the domicile of the minister Dōm, to be included within parentheses.
111	5	for <i>natu</i> read <i>nattu</i> .
—	9	for <i>khāsiya</i> read <i>khāsiya</i> .
—	13	for <i>karāṃti</i> read <i>karāṃti</i> .
—	31	for "Lord" is it meet read "Lord" is it, or is it not, meet.
112	1	for <i>katthakā</i> read <i>katthakā</i> .
—	3	for <i>madhikā</i> read <i>matthikā</i> ; for <i>bdāsuriya</i> read <i>bdāsuriya</i> .
—	4	for <i>diḍḍa</i> read <i>diḍḍa</i> .
—	5	for <i>Upāgama</i> read <i>Upāgama</i> ; for <i>wisiddhādarawallhi</i> read <i>wisiddhādarawallhi</i> .
—	8	for <i>edhukā</i> read <i>edhukā</i> .
—	10	for <i>piṇṇā</i> <i>puttawipati</i> read <i>piṇṇā</i> <i>puttawipati</i> .
—	11	for <i>piṇṇā</i> read <i>piṇṇā</i> .
—	13	for <i>Suddhāsiya</i> read <i>Suddhāsiya</i> .

- Page. line.
- 113 1 Transfer the inverted commas from *śāśā* to the end of the next line, to *kaśābhāṭi*.
 — 2 for *sāthāyā* read *sāthāyā*; for *patitthāṭa* read *patitthāṭa*; for *idhāhāṭa* read *idhāhāṭa*.
 — 3 for *purāṇa* read *pūṇaṇa*.
 — 5 for *siṭṭhāṇitā* read *sikkhāṇitā*; for *atarā* read *atarā*.
 — 6 for *Tampāṭāhāriyā* read *Tampāṭāhāriyā*.
 — 6 for *maṇḍaṇa* read *maṇḍaṇa*.
 — 11 for *patitthāṭa* read *patitthāṭa*.
 — 12 for *siyāṇa* read *siyāṇa*.
 — 13 for *siyāṇa* read *siyāṇa*.
 114 1 for *chāḍḍaṇa* read *chāḍḍaṇa*; for *sāḍḍaṇa* read *sāḍḍaṇa*.
 — 2 for *saḍḍaṇa* read *saḍḍaṇa*; for *saḍḍaṇa* read *saḍḍaṇa*.
 — 5 for Read this verse *Suddhā nābhāṇi dāṇitthā* *idhāṇi patitthāṭa* *maḍḍaṇa* *saḍḍaṇa* *maḍḍaṇa* *maḍḍaṇa*.
 — 6 for *Pāthirāṇi* read *Pāthirāṇi*; for *pāṇā* read *pāṇa*.
 — 13 for *gāṇāṇi* read *gāṇāṇi*.
 — 34 for *south-east* read *eastern*.
 115 1 for *putthāṇitā* read *putthāṇitā*.
 — 8 for *kaṇḍāṇi* read *kaṇḍāṇi*; for *saṇḍā* read *saṇḍā*.
 — 9 for *maṇḍā* read *maṇḍā*; for *maṇḍāṇi* read *maṇḍāṇi*.
 — 10 for *Hāṇa* read *Hāṇa*; for *Hāṇa* read *Hāṇa*.
 — 25 for *Eighteen members* read *Eight members*.
 116 1 for *thapāṇitā* read *thapāṇitā*.
 — 2 for *paṭṭhāṇi* read *paṭṭhāṇi*; for *paṭṭhāṇi* read *paṭṭhāṇi*.
 — 3 for *tiṭṭhāṇi* read *tiṭṭhāṇi*; for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 6 for *pūjāṇa* read *pūjāṇa*; for *tiṭṭhāṇi* read *tiṭṭhāṇi*; for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 7 for *maṇḍā* read *maṇḍā*.
 — 11 for *pūjā* read *pūjā*.
 — 12 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 13 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 117 3 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 4 for *Uttarā* read *Uttarā*.
 — 6 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 10 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 118 2 for *Sāṇa* read *Sāṇa*.
 — 3 for *Tiṇa* read *Tiṇa*; for *gāṇa* read *gāṇa*; for *tiṭṭhāṇi* read *tiṭṭhāṇi*; for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 4 for *pūjāṇi* read *pūjāṇi*; for *pūjāṇi* read *pūjāṇi*.
 — 6 for *pūjāṇi* read *pūjāṇi*.
 — 7 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 10 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 11 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.
 — 28 for *prince* read *prince*.
 119 3 for *tiṭṭhāṇi* read *tiṭṭhāṇi*.

- Page. line.
- 119 6 for *tatthāgaṇṇa* read *tatthāgaṇṇa*.
- 7 for *Kācharaggāni* read *Kācharaggāni*.
- 8 for *āgaṇṇa* read *āgaṇṇa*.
- 10 for *Pāṇāna* read *Pāṇāna*; for *punnā* read *punnā*.
- 12 for *munasā* read *munasā*; for *āldīcha* read *āldīcha*.
- 13 for *thitāṇṇa* read *thitāṇṇa*.
- 22 for *Kācharaggāna* read *Kācharaggāna*.
- 23, 35 for *Tiwako* read *Tiwako*.
- 27 for south-eastern read eastern.
- 36 for *Issarassamanako* and *Puttama* read *Issarassamanako* and *Pathama*.
- 120 1 for *Kācharaggāni* read *Kācharaggāni*.
- 7 for *tahāni* read *tahāni*.
- 8 for *taya* read *taya*.
- 13 for *Kācharaggāna* read *Kācharaggāna*.
- 14 for These bearing four fruits two each, (produced) thirty ho-plants, read These bearing four fruits each (produced) thirty two ho-plants.
- 18 the words " of five hundred virgins and five hundred women of the place " to be enclosed in a parenthesis.
- 22 for *setti* read *setti*.
- 24 for *bhōdāhara* read *bhōdāhara*.
- 32 for *arīṇa* read *arīṇa*.
- 30 for " *Hattāhaka* " read " *Hattāhaka* ".
- 121 4 for *Saṅgārdhāni* read *Saṅgārdhāni*.
- 7 for *wandiyā* read *wandiyā*.
- 12 for *widdhi* read *widdhi*; for *antakāḍḍiyattā* read *antakāḍḍiyattā*.
- 122 5 for *makkhā* read *makkhā*.
- 7 for *attāṇa* read *attāṇa*.
- 123 1 for *kāyāṇṇa* read *kāyāṇṇa*.
- 3 for *pabbāṇṇa* read *pabbāṇṇa*.
- 10 for *Hattāhaka* read *Hattāhaka*; after *panaya* add *duṇṇa*.
- 13 for *parikkāṇṇa* read *parikkāṇṇa*.
- 14 for *Nāgadiṇṇa* read *Nāgadiṇṇa*.
- 30 for *Pathama* read *Pathama*.
- 124 3 for *setti* read *setti*; for *chattāṇṇa* read *chattāṇṇa*.
- 10 for *āṇṇa* read *āṇṇa*; for *āṇṇa* read *āṇṇa*.
- 11 for *gahāṇṇa* and *lāṇṇa* read *gahāṇṇa* and *lāṇṇa*.
- 125 3 for *gahāṇṇa* read *gahāṇṇa*.
- 10 for *gahāṇṇa* read *gahāṇṇa*.
- 22 for round the great Thupa read round the (site of the destined) Mahāthūpa.
- 126 5 for *thāṇṇa* read *thāṇṇa*.
- 127 8 for *puthāṇṇa* read *puthāṇṇa*.
- 9 for *setti* read *setti*.

Page. line.

- 127 20 for (also-wihāro) at the Wanguttaro mountain; at the mountain called Pāchīno; and at the Bahārako mountain; in like manner at Kolambo the Kōlakō wihāro read at the Wanguttaro mountain the Pāchinawihāro; and in like manner at the Bahārako mountain, the Kōlambālako wihāro.
- 128 1 for *Sōlariyana* read *Sōlariyāna*.
 — 2 for *Chōlarattha* read *Chōlaratthā*: for *damila* read *damilo*.
 — 6 for *hīna* read *giṇa*.
 — 7 for *ghatteti* read *ghattisi*.
 — 9 for *widdiya* read *widdiya*.
 — 10 for *gunasaratā* read *gunasirātā*.
 — 11 for *pawāriya* read *pawāriya*.
 — 16 for of the illustrious "Ujja" tribe read, descended from an illustrious race.
- 129 3 for *ātapelāpi* read *ātapī khipi*.
 — 4 for *amaghattaya* read *amaghattaya*.
 — 5 for *winichhayatthāya* read *winichhayatthāya*.
 — 6 for *raja* read *raja*.
 — 8 for *Baliggaḥi* read *Baliggaḥi*: for *Tadāppabhūti* read *Tadāppabhūti*.
 — 9 for *puṇḍarīka* read *puṇḍarīka*: for *khuddakāwāḍḍipī* read *khuddakāwāḍḍipī*.
 — 10 for *pidi* read *pidi*: for *idhi* read *idhi*.
 — 11 for *suddhaditthi* read *suddhaditthi*: for *kāthamāhā* read *kāthamāhā*:
 for *jāṭiyā* read *jāṭiyā*.
- 130 5 for *kāḍḍi* read *kāḍḍi*.
 — 7 for *bhātunāma* read *bhātunāma*.
 — 9 for *ādina* read *ādina*.
 — 10 for *talachchaya* read *talachchaya*.
- 131 3 for *raja* read *raja*.
 — 4 for *bhūjamaṇi* read *bhūjamaṇi*.
 — 6 for *līkhaṇa* read *līkhaṇa*.
 — 8 for *Suddhaditthi* read *Suddhaḥ dīṭṭhi*.
 — 9 for *amaghattaya* read *amaghattaya*.
 — 11 for *tatha* read *tatha*.
 — 30 for *Suddhadevi* read *Suddhadevi*.
- 132 1 for *Silawannawa* read *Silawannawa*.
 — 2 for *tiṇi* read *tiṇi*.
 — 3 for *baḍḍa* read *baḍḍa*.
 — 4 for *Sināyā* read *Sināyā*.
 — 5 for *yā* read *yā*: for *pura* read *pura*.
 — 6 for *yathāraha* read *yathāraha*.
 — 8 for *tina* read *tina*.
 — 10 for *idhi* read *idhi*.
 — 12 for *amaghattaya* read *amaghattaya*.
 — 13 for *Sumedha* read *Sumedha*.
 — 31 for it is read out in.

Page. line.

- 133 1 for *anēkadā* read *anēkadā*.
 — 3 for *agamā* read *agamā*: for *kechchañ* read *kīchchañ*.
 — 4 for *santamānasa* read *santamānasa*.
 — 5 for *akamayī* read *akamayī*.
 — 10 for *ahū* read *dhū*: for *nigha* *dtiya* read *nighdtiya*.
 — 13 for *susāṅkāṇe yathichchhitāṇ* read *susāṅkāṇe yathichchhitāṇ*.
 134 1 for *dōhī* read *dōhī*.
 — 4 for *tamōrupiḥa* read *tamōrupiḥa*.
 — 5 for *assaṇ pīṭṭiyāwa* read *assaṇpīṭṭiyāwa*.
 — 7 for *bhayā* read *haya*.
 — 8 for *kārapesi* read *kārapesi*.
 — 12 for *dehariyī* read *dehariyī*.
 135 3 for *Lankālati* read *Lankālati*.
 — 7 for *pāpāsaṇ* read *pāpāsaṇ*.
 — 10 for *Tissamamaṇ* read *Tissamamaṇ*: for *darukā* read *daruḥā*.
 136 1 for *abunjiṇu* read *abunjiṇu*.
 — 2 for *uṭṭiṭṭha* read *uṭṭiṭṭha*.
 — 3 for *taddhakēna* read *tattakēna*.
 — 4 for *bhunjaṭṭhā munticā* read *bhunjaṭṭhāmunticā*.
 — 5 for *adūḥḥāḥā* read *adūḥḥāḥā*: for *bunjaṭṭamunticā* read *bhunjaṭṭamunticā*.
 — 6 for *bhunjaṭṭaman itī* read *bhunjaṭṭamān itī*.
 — 9 for *nustī* read *nustī*.
 — 10 for *pasāritāṇḥuḥḥaṇ* read *pasāritāṇḥuḥḥaṇ*.
 — 14 for *pasūti* read *pasūti*.
 — 31 for *unyielding* read *dumh* (unrelenting).
 137 2 for *Gōṭṭhambaro* read *Gōṭṭhambaro*.
 — 3 for *Phussadēwo* read *Phussadēwo*.
 — 4 for *khandharāḥḥiḍḍa* read *khandharāḥḥiḍḍa*.
 — 5 for *bhājīniyā suto* read *bhājīniyā suto*: for *kōṣṭhitawattuguḥḥo* read *kōṣṭhitawattuguḥḥo*.
 — 6 for *parisampantāṇ* read *parisappantāṇ*.
 — 7 for *sa jījati* read *sī cchijjati*.
 — 8 for *Waddhā nagara uḥḥamma* read *Waddhā nagaraṇḍamma*.
 — 11 for *Damīlanaṇ* read *Damīlanaṇ*.
 — 15 for *Gōṭṭhambaro* read *Gōṭṭhambaro*.
 — 16 for *Phussadēwo* read *Phussadēwo*.
 138 6 for *yōjananchayā* read *yōjanāḍḍayā*.
 — 34 for *Kandalo* read *Kandalo*.
 139 1 for *tanībrūhmana saddasa* read *tanī brūhmanasaddasa*.
 — 4 for *Apaṇḍagandhamāḍḍiyo* read *Apaṇḍa ghandamāḍḍiyo*.
 — 5 for *gati* read *gati*.
 — 6 for *purisāḍḍiyo* read *purisāḍḍiyo*: for *sachchōṇiyan* read *sachc jāṇiyan*: for *imāṇḥuttā* read *imāṇḥuttā*.
 — 7 for *damīḍa sanna* read *damīḍaṇṇe* read *damīḍaṇṇe*.
 — 8 for *punnawaddhacattāṇi* read *punnawaddhana cattāṇi*.

Page line.

- 139 0 for *sakasantika* read *sakhsantika*: for *waddhāna* read *waddhamāna*: for *rājjanantika* read *rājasantika*.
- 10 for *paṇṇakārika* read *paṇṇakārika*.
- 13 for *dukkulattima* read *dukkulattima*.
- 29 for *to his prince* read *to his friend*.
- 140 1 for *ad* read *ad*.
- 3 for *paṇṇa* read *paṇṇa*.
- 5 for *gudhā* read *gudhā*.
- 6 for *Hāsadauri* read *Handari*.
- 7 for *lanji* in both instances read *junchhi*.
- 8 for *pittasatikā* read *pittasatikā*.
- 10 for *Girindama* read *Girindā*: for *Nicchelawitthikā* read *Nitthulawitthikā*.
- 13 for *lunjitama* read *lunchhitama*.
- 24 for *this line*, substitute In the village Handarawapi, in the Kulumbur-Kannikaya.
- 31 for *Nicchelawitthiko* read *Nitthulawitthiko*.
- 141 1 for *āgajjina* read *āgajjina*.
- 3 for *Kattigāma* read *Kittigāma*.
- 7 for *pāṇā* read *pāṇā*.
- 10 for *lumbanaputana* read *lumbanaputana*.
- 11 for *Thira puttā* read *Thiraputtā*.
- 13 for *dukkhāna* read *dukkhāna*.
- 17 for *Kattigāma* read *Kittigāma*.
- 142 1 for *gudhā* read *gudhā*: for *pāṇā* read *pāṇā*.
- 3 for *zūṭi jātī paṇṇa* read *zūṭi jātī paṇṇa*.
- 12 for this verse substitute *Nalulanagara-Kannikāya gāthā Mahisadānīkā Abhayasanti*
puttā dīpā nāma dīpā.
- 18 for *lanjantā* read *lanjantā*.
- 33 for *this line* substitute In the village Mahisadānīka in the division Nalulanagara-Kannikāya.
- 35 for *(khanjania)* read *(khanjania)*.
- 143 4 for *Gawatandamā* read *Gawatandamā*: for *Phussadewā* read *Phussadewā*.
- 7 for *Ummāḍipussadewā* read *Ummāḍipussadewā*.
- 8 for *Sattadewā* read *Sattadewā*: for *Wijjāwā* read *Wijjāwā*.
- 9 for *paṇṇa* read *paṇṇa*.
- 10 for *thālī aṭṭhama* read *thālī aṭṭhama* *para* read *thālī aṭṭhama* *para*.
- 12 for *Wāpīgāma* read *Wāpīgāma*.
- 17 for *Phussadewā* read *Phussadewā*: for *Gawāto* read *Gawāto*.
- 21 for *phussadewā* read *phussadewā*.
- 32 for *Near the Tulādhāro wihāro* in the village Wāpīgāma read *Near the Tulādhāro*
mountain in the village Wihārawāpīgāma.
- 144 1 for *arāṇḍi* read *arāṇḍi*.
- 2 for *wāpīgāmapā* read *wāpīgāmapā*.
- 5 for *-etāna* read *-etāna*: for *dasanāmpī* read *dasanāmpī*.
- 7 for *panarā* read *panarā*.

ERRATA

viii

Page.	Line.	
157	10	for <i>attharadu</i> read <i>atthā arakuntā</i> .
---	11	for <i>rajadwaramhi</i> read <i>rajadudramhi</i> : for <i>lalawdrakā</i> read <i>lalamarakā</i> .
158	1	for <i>Piyagudipā</i> read <i>Piyaggudipī</i> .
---	2	for <i>Kathanau</i> read <i>Kathannu</i> .
---	3	for <i>manōpīlēkañ</i> read <i>manōwīlēkañ</i> .
---	7	for <i>maḍhunjētha</i> read <i>māḍhunjētha</i> : for <i>sapinsisu</i> read <i>sopinsu</i> .
---	8	for <i>ēkanmarichawaddhīa</i> read <i>ēkañ marichawattikañ</i> .
---	33	for <i>Duttagāmini</i> read <i>Dutthagāmini</i> .
159	3	for <i>Eha</i> read <i>Eka</i> : for <i>kīlā</i> read <i>ēlīsa</i> .
---	9	for <i>kīlā</i> read <i>kīlā</i> .
---	10	for <i>upāyāna</i> read <i>upāyana</i> : for <i>Marichawattī</i> read <i>Marichawattī</i> : for <i>thapayāucha</i> read <i>thapayāucha</i> .
---	11	for <i>kuntadhāraḥ ujukā rājamānusa</i> read <i>kuntadhāraḥ ujukā rājamānusa</i> .
160	1	for <i>waddhitha</i> read <i>waddhitha</i> .
---	2	for <i>gandhāmdilīhi</i> read <i>gandhāmdilīhi</i> .
---	5	for <i>sannipattī</i> read <i>sannipattī</i> : for <i>mahā</i> read <i>maha</i> .
---	6	for <i>tada</i> read <i>tadā</i> .
---	7	for <i>bhunimārichawattikañ</i> read <i>bhunimārichawattikañ</i> .
---	8	for <i>marichawattī</i> read <i>marichawattī</i> .
---	12	for <i>unapāyāna</i> read <i>unapāyāna</i> .
161	3	for <i>Bhōyā</i> read <i>Bhōyā</i> : for <i>dasaddhi</i> read <i>dasaddha</i> .
---	7	for <i>mahāpūṇa</i> read <i>mahāpūṇa</i> .
---	10	for <i>ratana</i> read <i>ratana</i> .
162	1	for <i>chhāttāli</i> read <i>chhāttāli</i> .
---	6	for <i>Kassapa</i> read <i>Kassapa</i> .
---	9	for <i>tana</i> read <i>tana</i> : for <i>addhacha</i> read <i>attacha</i> .
---	10	for <i>madikito</i> read <i>madikito</i> .
---	11	for <i>wididhaya</i> read <i>wididhaya</i> .
---	12	for <i>dhajakū</i> read <i>dhajakū</i> .
---	13	for <i>thira</i> read <i>thira</i> .
163	1	for <i>āgama</i> read <i>āgama</i> : for <i>āgama</i> read <i>āgama</i> .
---	7	for <i>ajjhā</i> read <i>ajjhā</i> .
---	10	for <i>Nāriwāna</i> read <i>Nāriwāna</i> .
164	2	for <i>dantawijani</i> read <i>dantawijani</i> .
---	3	for <i>phalikulha</i> read <i>phalikulha</i> : for <i>eta</i> read <i>eta</i> .
---	5	for <i>chhāntantambikā</i> read <i>chhāntantambikā</i> .
---	7	for <i>setiucha</i> read <i>setiucha</i> .
---	8	for <i>sōhi</i> read <i>sōhi</i> .
---	9	for <i>Tambalohithikā</i> read <i>Tambalohithikā</i> .
---	10	for <i>Lohapāsāda</i> read <i>Lohapāsāda</i> : for <i>sanga</i> read <i>sanga</i> : for <i>sanghāmanipattī</i> read <i>sanga sannipattī</i> .
---	11	for <i>Sōtāpattādayōpana</i> read <i>Sōtāpattādayōpana</i> .
---	12	for <i>arahantōcha</i> read <i>arahantōcha</i> .
165	2	for <i>Pasādamha</i> read <i>Pasādamha</i> : for <i>thapetwana</i> read <i>thapetwana</i> .
---	3	for <i>wipulam pītachittā</i> read <i>wipulam pītachittā</i> .

- Page. line.
- 165 10 for *balimubbharitua* read *balimuddharitua*.
- 30 for it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, read it is not fitting therefore that I should levy taxes, but on remitting those revenues.
- 166 6 for *sabattān* read *sabattā*.
- 8 for *Somayajitā* read *Somayajitā*.
- 9 for *uṇṇā* read *uṇṇā*.
- 10 for *sattā* read *satta*; for *Tambapittā* read *Tambawittā*.
- 13 for *ena* read *ena*; for *nawādaya* read *nivādaya*.
- 32 for on the bank of read beyond; for *Tambapitto* read *Tambawitti*.
- 167 1 for *dakkhina* read *dakkhina*.
- 2 for *Nagarudaya* read *Nagarudaya*.
- 5 for *ekitiya* read *ekitiya*.
- 7 for *Hattā* read *Hattā*.
- 9 for *pauva* read *pauva*.
- 10 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 11 for *śrādhā* read *śrādhā*.
- 168 4 for *śrādhā* read *śrādhā*.
- 6 for *śrādhā* read *śrādhā*.
- 7 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 9 for *śrādhā* read *śrādhā*.
- 11 for *śrādhā* read *śrādhā*.
- 21 omit the word broken.
- 169 3 for *gulāḥ* read *gulāḥ*.
- 4 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 7 for *śrādhā* read *śrādhā*.
- 8 for *śrādhā* read *śrādhā*.
- 9 for *śrādhā* read *śrādhā*.
- 11 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 12 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 170 1 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 3 for *śrādhā* read *śrādhā*.
- 4 for *śrādhā* read *śrādhā*.
- 5 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 6 for *śrādhā* read *śrādhā*.
- 7 for *śrādhā* read *śrādhā*.
- 8 for *śrādhā* read *śrādhā*.
- 11 for *śrādhā* read *śrādhā*.
- 12 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 17 for "asala" read "asala".
- 171 1 for *śrādhā* read *śrādhā*.
- 3 for *śrādhā* read *śrādhā*.
- 4 for *śrādhā* read *śrādhā*; for *śrādhā* read *śrādhā*.
- 6 for *śrādhā* read *śrādhā*.

Page	line.	
171	7	for <i>dgama</i> read <i>dgamā</i> .
—	8	for <i>-āramā</i> read <i>-āramā</i> ; for <i>tena</i> read <i>tina</i> .
—	9	for <i>chattāri</i> read <i>chattāria</i> .
—	11	for <i>maydālā</i> read <i>maydālā</i> .
—	12	for <i>Yōnanaggardānana</i> read <i>Yōnanaggardānā</i> .
—	13	for <i>-wattāniyā</i> read <i>-wattāniya</i> ; for <i>-nūsu</i> read <i>-nātu</i> .
—	26	for <i>Baddharakkhitō</i> read <i>Baddharakkhitō</i> .
—	32	for <i>Rattinno</i> read <i>Uttinno</i> .
172	6	for <i>tathdyitā</i> read <i>tathā tthitā</i> .
—	8	for <i>paṭimakkhā</i> read <i>paṭimakkhā</i> ; for <i>paribhāna</i> read <i>paribbhāna</i> .
—	10	for <i>-dīvaddhā</i> read <i>-dīvattā</i> .
—	11	for <i>Dīghadassi</i> read <i>dīghadassi</i> .
—	13	for <i>mahantā</i> <i>taṇ</i> read <i>Mahantā</i> <i>taṇ</i> .
—	14	for <i>thēra sambhāva ādyācha</i> read <i>thērasambhāvanādyācha</i> .
173	1	for <i>-dīvattā</i> read <i>-dīvattā</i> .
—	7	for <i>puthā</i> read <i>puthā</i> .
—	8	for <i>sakkapakkhā</i> <i>sammā</i> read <i>sakkapakkhā</i> <i>sammā</i> .
—	9	for <i>sappatitā</i> read <i>sappatitā</i> .
—	10	for <i>Pubbattarā</i> read <i>Pubbattarā</i> .
—	14	for <i>arahantē</i> read <i>arahantē</i> .
—	27	for <i>asāla</i> read <i>asāla</i> .
174	2	for <i>saddhānā</i> read <i>saddhānā</i> .
—	5	for <i>sangha</i> read <i>sangha</i> .
—	9	for <i>saddhā</i> read <i>saddhā</i> .
—	10	for <i>saddhāpanāna</i> read <i>saddhāpanāna</i> .
—	11	for <i>"Kāpāyāsāmi"</i> <i>ādhā</i> read <i>"Kāpāyāsāmi"</i> <i>ādhā</i> *.
—	32, 33	for "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The <i>rāja</i> rejected him; read "I will exhaust, in one day, (in my work), the earth drawn in a cart by an hundred men." The <i>rāja</i> rejected him (as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice.)
175	1	for <i>vyāṭṭā</i> read <i>vyāṭṭā</i> .
—	2	for <i>piya</i> read <i>piya</i> .
—	3	for <i>vaṭṭa</i> read <i>vaṭṭā</i> .
—	4	for <i>paṭiā</i> read <i>paṭiā</i> ; for <i>para</i> read <i>pāra</i> ; for <i>vaṭṭā</i> read <i>vaṭṭā</i> .
—	6	for <i>ādhānā</i> read <i>ādhānā</i> .
—	8	for <i>-paṭṭā</i> read <i>-paṭṭā</i> ; for <i>patana</i> read <i>patana</i> .
—	9	for <i>thāpāyāna</i> read <i>thāpāyāna</i> .
—	10	for <i>-chitrā</i> read <i>-chitrā</i> ; for <i>amā</i> read <i>amā</i> .
176	1	for <i>niddāna</i> read <i>niddāna</i> .
—	2	for <i>ganahantōyā</i> <i>jāni</i> read <i>ganahantōyā</i> <i>jāni</i> .
—	3	for <i>tathāhō</i> read <i>tathāhō</i> .

* This correction is adopted from the explanation contained in the "Thāpāyāna".

Page	line	
176	4	for <i>mayhañ</i> read <i>deval mayhañ</i> .
—	7	for <i>Jātimukula-</i> read <i>Jātimukula-</i> .
—	9	for <i>Keluwā</i> read <i>Kupphedā</i> .
—	37	for <i>Keluwā</i> read <i>Kotluwālo</i> .
177	1	for <i>adpitañ-sakkā</i> read <i>adpitañ-sakkā</i> : for <i>nasakkā</i> read <i>nasakkā</i> .
—	2	for <i>amātihañ</i> "read " <i>amāti</i> ," <i>dhā</i> <i>dhā</i> .
—	5	for <i>wattha-</i> read <i>wattha-</i> .
—	9	for <i>wattha</i> read <i>wattha</i> .
—	11	for <i>sauhañhi</i> read <i>sauhañhi</i> .
—	19	for <i>Katthālo</i> read <i>Katthālo</i> .
178	1	for <i>itthiyadawā</i> read <i>itthiyadawā</i> .
—	4	for <i>Rattibhāgē</i> read <i>Rattibhāgē</i> : for <i>-passinā</i> read <i>-passinā</i> .
—	6	for <i>Bhāntā</i> read <i>Bhāntā</i> : for <i>devalokāñ</i> read <i>devalokāñ</i> .
—	7	for <i>pasādhā</i> read <i>pasādhā</i> .
—	8	for <i>itthimattowa</i> read <i>itthimattowa</i> .
—	9	for <i>pasāginu</i> read <i>pasāginu</i> .
179	3	for <i>chētiya-</i> read <i>chētiya-</i> : for <i>pāśinā</i> read <i>pāśinā</i> .
—	5	for <i>pāśinā</i> read <i>pāśinā</i> .
—	6	for <i>Puppha-</i> read <i>Puppha-</i> : for <i>munja-</i> read <i>munja-</i> .
—	7	for <i>Ekampedahanthā</i> read <i>Ekāñ pūḥanantthā</i> .
—	8	for <i>-māwamañ</i> read <i>māwamañ</i> .
—	10	for <i>-rajaṭa-</i> read <i>-rajaṭa-</i> : for <i>kimandya</i> read <i>kimandya</i> .
—	12	for <i>-chāṭṭanā</i> read <i>-chāṭṭanā</i> .
—	13	for <i>Chāṭṭanā</i> read <i>Chāṭṭanā</i> .
—	14	for <i>ratanañchi kaṭṭanā</i> read <i>ratanañchi kaṭṭanā</i> .
—	15	for <i>ratanañchi</i> read <i>ratanañchi</i> .
180	1	for <i>māhānāṭṭa-</i> read <i>māhānāṭṭa-</i> : for <i>sattarāṭṭa</i> read <i>sattarāṭṭa</i> .
—	3	for <i>pāṭṭanā</i> read <i>pāṭṭanā</i> .
—	6	for <i>Wīṇatthā</i> read <i>Wīṇatthā</i> .
—	8	for <i>dhānagghaṭṭa</i> read <i>dhānagghaṭṭa</i> : for <i>atthandhā</i> , read <i>atthandhā</i> .
—	10	for <i>pāṭṭa</i> read <i>pāṭṭa</i> : for <i>sattarāṭṭa</i> read <i>sattarāṭṭa</i> .
—	11	for <i>pāṭṭaṇṇāṭṭa</i> read <i>pāṭṭaṇṇāṭṭa</i> .
181	3	for <i>-amāṭṭa</i> read <i>-amāṭṭa</i> .
—	6	for <i>Pāṭṭaṇṇāṭṭa</i> read <i>Pāṭṭaṇṇāṭṭa</i> .
182	1	for <i>adāṭṭa</i> read <i>adāṭṭa</i> : for <i>-amāṭṭa</i> read <i>-amāṭṭa</i> .
—	4	for <i>adāṭṭa</i> read <i>adāṭṭa</i> : for <i>-adāṭṭa</i> read <i>-adāṭṭa</i> .
—	5	for <i>niggaṭṭa</i> read <i>niggaṭṭa</i> .
—	7	for <i>-māṭṭa</i> read <i>-māṭṭa</i> .
—	8	for <i>-māṭṭa</i> read <i>-māṭṭa</i> .
183	2	for <i>-gāṭṭa</i> read <i>-gāṭṭa</i> .
—	3	for <i>-gāṭṭa</i> read <i>-gāṭṭa</i> .
—	9	for <i>-yāṭṭa</i> read <i>-yāṭṭa</i> : for <i>jāṭṭa</i> read <i>jāṭṭa</i> .
—	10	for <i>-chāṭṭanā</i> read <i>-chāṭṭanā</i> .
—	11	for <i>-baddhā</i> read <i>-baddhā</i> .

ERRATA.

xxvii

- Page. line.
- 184 1st for *jala-* read *chala-*; for *-ajjāṇaṇ* read *-ajjāṇaṇi*.
 — 2 for *wattā* read *watthā*.
 — 4 for *Sattāka* read *Satthāka*.
 — 8 for *parayānatta-* read *pariyatta-*.
 — 33 after preserved add *Rāmagāmo*.
 185 1 for *adgēti* read *adgēhi*.
 — 3 for *sāmanā* read *sāmanā*.
 — 8 for *raṇṇi-* read *raṇṇi*.
 — 11 for *tasāpīpari* read *tasāpāri*.
 — 30 for *Majjēka* read *Manjēka*.
 186 5 for *chaddāwā* read *chaddāwā*.
 — 7 for *ajākittāhi* read *ajākittāhi*.
 — 11 for *daṇḍadipika* read *daṇḍadipikā*.
 — 21st for *Wessakammo* read *Wissakammo*.
 187 2 for *Nimujjita-puthawigā* read *Nimujjita-puthawigā*.
 — 3 for *paḷḷa* read *paḷḷā*.
 — 9 for *waṭṭawā* read *waṭṭawā*.
 — 10 for *aha-* read *iha-*.
 — 11 for *nagāna* read *adgāna*.
 — 12 for *hā* read *hā*.
 — 23 for *forty* read *one* (hundred).
 188 5 for *ayuttā* read *ayuttā*; for *bhikkha*, wo read *bhikkhawa*.
 — 11 for *adgā* read *adgā*.
 189 2 for *saṇḍāṇa* read *saṇḍāṇa*.
 — 10 for *Santusino* read *Santusito*.
 — 12 for *Pari-* read *Pāri-*.
 — 27 for *Wessakammo* read *Wissakammo*.
 — 30 for *Santusino* read *Santusito*.
 190 4 for *Duttāgāma* read *Duttāgāma*.
 — 7 for *diwa* read *diwa*.
 — 9 for *chē* read *mē*; for *hattāmonaro* read *hattāmonaro*.
 — 14 for *sattā* read *satta*.
 — 15 for *wichari* read *wipari*.
 191 5 for *chagōṭa* read *chagōṭa*.
 — 6 for *ubbāḍhetwā* read *ubbāḍhetwā*.
 — 11 for *upāṇṇā* read *upāṇṇā*.
 — 31 for "asāla" read "asāla"; for "attarasāla" read "uttarasāla".
 192 2 for *gāḍa* read *gāḍa*.
 — 3 for *jannā* read *jannā*.
 — 4 for *kāḍḍā* read *kāḍḍā*.
 — 7 for *Saṅghājāni* read *Saṅghājāni*.
 — 9 for *gāḍa* read *gāḍa*.
 — 10 for *Māḍa* read *Māḍa*.

Page.	Line	
193	5	for <i>-rôgenina</i> read <i>-rôgina</i> ; for <i>aii</i> read <i>ai</i> .
—	8	for <i>paṅṅaṅṅalaka-</i> read <i>paṅṅaṅṅalaka-</i> .
—	10	for <i>-kunkuttā-</i> read <i>-kunkuma-</i> .
—	31	for "kunkuttulaka" read "kunkuma".
194	3	for <i>pasanna</i> read <i>passanta</i> .
—	5	for <i>-putta-</i> read <i>-puttā-</i> .
—	9	for <i>parivôdriga</i> read <i>parivôdriga</i> .
—	12	for <i>Athāthi</i> read <i>Atha thivô</i> ; for <i>mābhaya</i> read <i>ma bhāyā</i> .
195	1	for <i>id</i> read <i>idā</i> .
—	7	for <i>Ekānanta</i> read <i>Ekānanta</i> ; for <i>Varitā</i> read <i>Varitā</i> ; for <i>Kāthi</i> read <i>Kāthi</i> .
—	10	for <i>aggakāyikākhata</i> read <i>aggakāyikākhata</i> .
—	11	for <i>-piḍḍakā-</i> read <i>-piḍḍakā-</i> .
—	12	for <i>parajjhita</i> read <i>parajjhita</i> ; for <i>agatana</i> read <i>agatana</i> .
—	37	for <i>soṇa</i> read <i>soṇa</i> .
196	1	for <i>dā</i> read <i>dā</i> .
—	5	for <i>rajjā mahānā</i> read <i>rajjānā mahā</i> .
—	6	for <i>-suddhiya-</i> read <i>-suddhiya-</i> .
—	7	for <i>tālā-</i> read <i>tālā-</i> .
—	8	for <i>Gāthāpālā</i> read <i>Gāthā pālā</i> .
—	9	for <i>divasāra</i> read <i>divasāra</i> .
—	12	for <i>Tatā-</i> read <i>Tatā-</i> ; for <i>kāthāpālā</i> read <i>kāthāpālā</i> .
197	3	for <i>tanu-</i> read <i>tanu-</i> .
—	4	for <i>tan</i> read <i>tan</i> .
—	6	for <i>-pāḍa-</i> read <i>-pāḍa-</i> .
—	10	for <i>sattānā</i> read <i>sattānā</i> .
—	12	for <i>chittampasā</i> read <i>chittampasā</i> .
—	23	for <i>Māliyadēwa</i> read <i>Māliyadēwa</i> .
198	1	for <i>mē</i> read <i>mē</i> .
—	4	for <i>saṅgāṭhā</i> read <i>saṅgāṭhā</i> .
—	7	for <i>rajjāna</i> read <i>rajjāna</i> ; for <i>vāthā</i> read <i>vāthā</i> .
—	11	for <i>kanhāwānā</i> read <i>kanhā wānā</i> .
—	12	for <i>jāna</i> read <i>jāna</i> .
—	13	for <i>puppa</i> read <i>puppa</i> .
199	3	for <i>maṇḍi</i> read <i>maṇḍi</i> .
—	5	for <i>Thānāna</i> read <i>Thānāna</i> ; for <i>niwattitā</i> read <i>niwattitā</i> .
—	10	for <i>maṇḍi</i> read <i>maṇḍi</i> .
—	12	for <i>maṇḍi</i> read <i>maṇḍi</i> .
200	1	for <i>pāḍa</i> read <i>pāḍa</i> .
—	12	for <i>Wāṅgāṭhā</i> read <i>Wāṅgāṭhā</i> .
201	3	for <i>chāṭṭā</i> read <i>chāṭṭā</i> .
—	6	for <i>Girīkumbhānā</i> read <i>Girīkumbhānā</i> .
—	7	for <i>-wāṅgā-</i> read <i>-wāṅgā-</i> .
—	8	for <i>-wāṅgā-</i> read <i>-wāṅgā-</i> .
—	10	for <i>Sāṅgāṭhā</i> read <i>Sāṅgāṭhā</i> .

Page.	Line.	
201	12	for <i>anāḍarōna, jānōna</i> read <i>anāḍarō na jānōna</i> : for <i>paribhasayi</i> read <i>parihāpaya</i>
—	13	for <i>ttaiṇṇahāridai</i> read <i>ttaiṇṇa tahaṇṇai</i> .
—	15	for <i>ḷaṇḍa-</i> read <i>ḷaṇḍula-</i>
202	2	for <i>sataṇṇaṇṇa</i> read <i>sataṇṇaṇṇai</i> .
—	3	for <i>mahāṇṇhi</i> read <i>mahāṇhi</i> .
—	5	for <i>-māyama</i> read <i>-māma</i> .
—	12	for <i>thapṭiṇṇa</i> read <i>thapṭiṇṇa</i> .
—	29	for <i>Kurundupōṇako</i> read <i>Kurundupōṇaka</i> .
—	30	for <i>Mahārantako</i> read <i>Mahārantaka</i> .
203	1	for <i>uttā</i> read <i>utta</i> : for <i>brāhmaṇyōṇa</i> read <i>brāhmaṇyōṇa</i> .
—	2	for <i>brāhmaṇyāṇa</i> read <i>brāhmaṇyāṇa</i> .
—	5	for <i>Pasākkāṇa</i> read <i>Pasākkāṇa</i> —
—	10	for <i>lahu</i> read <i>lahu</i> .
—	11	for <i>puttakāṇṇa</i> read <i>puttakāṇṇa</i> .
—	13	for <i>piṇḍapaṇṇa</i> read <i>piṇḍapaṇṇa</i> .
—	14	for The aforesaid brāhmaṇa read The brāhmaṇa Tisso.
204	1	for <i>paṭṭha-</i> read <i>paṭṭha-</i> .
—	2	for <i>Sila-</i> read <i>Silā-</i> : for <i>was</i> read <i>was</i> .
—	3	for <i>maḥipati</i> read <i>maḥipati</i> .
—	4	for <i>wasitena</i> read <i>wasitena</i> .
—	5	for <i>Somadāwimādaṇṇa</i> read <i>Somadāwimādaṇṇa</i> .
—	17	for <i>Sila-</i> read <i>Silā-</i> .
205	2	for <i>āganta</i> read <i>āganta</i> .
—	4	for <i>Kumbhilaṇṇa</i> read <i>Kumbhilaṇṇa</i> .
—	9	for <i>pāṇa</i> read <i>pāṇa</i> .
—	11	for <i>Kāṇṇa</i> read <i>Kāṇṇa</i> : for <i>raṇṇa</i> read <i>raṇṇa</i> .
—	12	for <i>Raṇṇa saḷḷa</i> read <i>Raṇṇa saḷḷa</i> .
206	1	for <i>yathāṇa</i> <i>āganta</i> read <i>yathāṇa</i> <i>āganta</i> .
—	5	for <i>daṇṇa</i> read <i>daṇṇa</i> .
—	9	for <i>-kumbhaṇṇa</i> read <i>-kumbhaṇṇa</i> .
—	12	for <i>saḷḷaṇṇa</i> read <i>saḷḷaṇṇa</i> .
207	13	for <i>chiraṇṇa</i> read <i>chiraṇṇa</i> .
208	8	for <i>piṇḍapaṇṇa</i> read <i>piṇḍapaṇṇa</i> .
—	14	for <i>paṭṭha-</i> read <i>paṭṭha-</i> : for <i>Dighaṇṇa</i> read <i>Dighaṇṇa</i> .
—	37	for <i>Wangapaddhāṇṇa</i> read <i>Wangapaddhāṇṇa</i> .
—	38	for <i>Dighaṇṇa</i> read <i>Dighaṇṇa</i> .
209	1	for <i>chāṇṇa</i> read <i>chāṇṇa</i> .
—	3	for <i>kaṇṇa</i> read <i>kaṇṇa</i> .
—	4	for <i>paṭṭa</i> read <i>paṭṭa</i> .
—	5	for <i>Adāṇṇa</i> read <i>Adāṇṇa</i> .
—	12	after <i>taṇṇa</i> add <i>id</i> .
—	14	for <i>paḷḷaṇṇa</i> read <i>paḷḷaṇṇa</i> .
210	1	for <i>para-</i> read <i>para-</i> .
—	10	for <i>-maṭṭa-</i> read <i>-maṭṭa-</i> : for <i>Amāṇṇa</i> read <i>Amāṇṇa</i> .

- Page. line.
- 310 30 for Ambédoduga read Ambédugo.
- 211 2 for *matthaso* read *metthaso*.
- 4 for *sumaga ni* read *sumagadai*.
- 5 for *matthi* read *metthi*.
- 7 for *kasumā* read *kasumā* : for *so pānato* read *sopānatō*.
- 8 for *utthā* read *utthā*.
- 9 for *utthā* read *suddhā*.
- 10 for *-kammaḍḍaga* read *-kammamāḍḍaga*.
- 11 for *kalapā* read *kalāpā*.
- 212 3 & 4 for *goppa* read *goppa* : for *garitā* read *pūritā*.
- 7 for *sudhā* read *suddhā*.
- 13 for *sahasa* read *sahāsasa*.
- 14 for *Muni* read *Muni*.
- 40 for *Muni* read *Muni*.
- 213 1 for *gantha* read *gantha* : for *upatthā* read *upatthā*.
- 2 for *-niya* read *-niyāta* : for *sāgha* read *sāgha*.
- 5 for *wehāreṣa* read *wehāreṣa* : for *dharmasāna* read *dharmasāna*.
- 6 for *ajjitha* read *ajjitha*.
- 7 for *thapayitva* read *thapayitva* : for *sanitthā* read *nittā*.
- 11 for *dhajaggitatō* read *dhajaggitatō*.
- 214 4 for *Tālasittudua* read *Tālasittudua*.
- 6 for *kārayi* read *kārayi*.
- 11 for *-puḍḍatawhaya* read *-puḍḍatawhaya*.
- 215 6 for *kāreṣa* read *kāreṣa*.
- 7 for *Lōpāḍḍā* read *Lōpāḍḍā*.
- 8 for *Rajatalina* read *Rajatalina*.
- 9 for *dakkhinā* read *dakkhinā*.
- 11 for *-chumbatā* read *-chumbatā*.
- 12 for *pajā* read *pajā*.
- 216 5 after *Siwā* add *ta*.
- 8 for *ganḍā* read *ganḍā*.
- 8 for *wachdrakē* read *wachdrakē*.
- 11 for *Chandamukhasiwanamayitwa* read *Chandamukhasiwanamayitwa*.
- 12 for *sahā* read *sahā*.
- 13 for *sukhā* read *sukhā* : for *chākrā* read *chākrā*.
- 38 for " This is the infant who stood in the relation of child of thy patron : read " This is thy patron's child :—thy lord being incarcerated.
- 217 5 for *Bhakkharasobamhi* read *Bhakkharasobamhi*.
- 6 for *hamā* read *hamā*.
- 9 for *thā* read *pā*.
- 10 for *lambakanyācha* read *lambakanyācha*.
- 12 for *rathā* read *rathā*.
- 14 for *Tikkhat* read *Tikkhat*.
- 15 for *Tissawāpichanā* read *Tissawāpichanā*.

Page.	line.	
217	22	for Bhakkharabobbo read Hakkharabobbo.
218	6	for Hatthiā wutthā read Hatthiawutthā.
—	11	for <i>hantod</i> read <i>gantod</i> .
—	12	for <i>sattattha</i> read <i>satta</i> .
—	13	for <i>ahsi</i> read <i>asāsi</i> .
—	25	for <i>nomu</i> read <i>hornu</i> .
219	3	for <i>daṇaṇhi</i> read <i>daṇaṇhi</i> .
—	3	for <i>chi</i> read <i>me</i> .
—	8	for <i>Wavaha</i> read <i>Wavāha</i> .
—	11	for <i>Rājagāha</i> read <i>Rājagāha</i> .
—	12	for <i>uhasa</i> read <i>saḥassa</i> .
220	1	for <i>hāwāya</i> read <i>hāwāya</i> .
—	2	for <i>Kapallapūwadāsato</i> read <i>kapallapūwadāsato</i> .
—	3	for <i>akāśa</i> read <i>akāśa</i> .
—	6	for <i>gāra</i> read <i>hāra</i> .
—	9	for <i>gāra</i> read <i>gāra</i> ; for <i>manujādīpa</i> read <i>manujādīpa</i> .
—	18	for commencing from Kapallapūra read according to the pancake simile *
221	2	for <i>kāḷaṇhi</i> read <i>kāḷaṇhi</i> .
—	12	for <i>mayi</i> read <i>māhi</i> .
—	14	for <i>watta</i> in both cases read <i>watta</i> .
—	15	for <i>wāhi</i> read <i>wāhi</i> ; for <i>māha</i> read <i>wāha</i> .
—	39	for Mahanikawidhi read Mahanikawitthi.
222	5	for <i>Wassabhūpati</i> read <i>Wassabhūpati</i> .
—	9	for <i>thapetwāna</i> read <i>thapetwāna</i> .
—	12	for <i>Suttho</i> read <i>Tuttho</i> .
—	13	for <i>thēra</i> read <i>thēra</i> .
223	7	for <i>mattata</i> read <i>mattata</i> ; for <i>sanchayā</i> read <i>sanchayā</i> .
—	13	for <i>pāḥawāḍḍayadāśika</i> read <i>pāḥawāḍḍayadāśika</i> .
224	6	for <i>Etā satta wihārā yā</i> read <i>Etā satta wihārā yā</i> .
225	1	for <i>Bhāṭṭiṭṭa</i> read <i>Bhāṭṭiṭṭa</i> .
—	15	for <i>ayōchachhinnā</i> read <i>ayōchachhinnā</i> .
—	16	for <i>raṇṇi</i> read <i>raṇṇi</i> .
226	1	for <i>Chudā</i> read <i>Kudā</i> .
—	5	for <i>pasāyā</i> read <i>pasāyā</i> .
—	9	for <i>Muchilapattā</i> read <i>pasanno Muchilapattā</i> .
227	1	omit the first <i>Tathā</i> ; for <i>Mai</i> read <i>Mari</i> .
—	3	for <i>wina</i> read <i>wina</i> .
—	5	for <i>pūjā</i> read <i>pūjā</i> ; for <i>kāretwā</i> read <i>kāretwā</i> ; for <i>ghōcha</i> read <i>sōcha</i> .
—	9	for <i>raṭṭhā</i> read <i>raṭṭhā</i> .
—	11	for <i>Sukadāwīya</i> read <i>Sukadāwīya</i> ; for <i>mahindā</i> read <i>mahindā</i> ; for <i>tatthā</i> read <i>natthā</i> .
—	12	for <i>pūka</i> read <i>pūka</i> .
228	1	for <i>naṭṭetwa</i> read <i>naṭṭetwa</i> .

* For an explanation of this simile, vide the usurpation of Chandagutta, in the Introduction.

Page	line	
227	2	for <i>ganā</i> read <i>gañbhā</i> .
—	3	for <i>ruicha</i> read <i>-ruyika</i> .
—	5	for <i>agunamhi</i> read <i>-anganamhi</i> .
—	9	for <i>parito</i> read <i>parato</i> : for <i>-waddha</i> read <i>wattan</i> .
228	10	for <i>ḥumdrako</i> read <i>ḥumdraka</i> .
—	12	for <i>-chakkhani</i> read <i>-chakkhana</i> .
—	13	for <i>pundbhoyi</i> read <i>pundha so</i> .
229	[1	for <i>waddha</i> read <i>walabbhā</i> .
—	5	for <i>chumbatan</i> read <i>chumbatan</i> .
—	11	for <i>-yattan</i> read <i>-guttan</i> .
—	13	for <i>dépā</i> read <i>dīpē</i> : for <i>paddati</i> read <i>paddati</i> .
—	33	for <i>north eastern</i> read <i>Eastern</i> .
230	9	for <i>ikō-pawā</i> read <i>ekōpawā</i> .
—	13	for <i>tanaduta</i> read <i>nasakkā dātu</i> : for <i>yochigomé</i> read <i>yōchi gōmē</i> .
231	1	for <i>dwari</i> read <i>-dwārē</i> .
—	3	for <i>baṇḍa</i> read <i>baṇḍā</i> .
—	4	for <i>ekōwa</i> read <i>ekakōwa</i> .
—	5	for <i>puna</i> read <i>pathi</i> : for <i>nīṇandhica</i> read <i>nīmantica</i> .
—	6	for <i>parisa</i> read <i>parisa</i> .
—	8	for <i>katib</i> read <i>katib</i> .
—	10	for <i>tīrasama</i> read <i>tīrasa samā</i> .
—	12	for <i>-dīnawā</i> read <i>-dīnānawā</i> : for <i>nīṇandhan</i> read <i>nīṇandhan</i> .
232	4	for <i>ekhiṇa</i> read <i>Jinna</i> .
—	5	for <i>manisāmanhi</i> read <i>manisāmanhi</i> .
—	11	for <i>nigghā</i> read <i>nigghā</i> : for <i>kitta</i> read <i>kitta</i> .
233	1	for <i>ḍapātā</i> read <i>ḍapantā</i> .
—	12	for <i>Maniā dwā</i> read <i>Maniddwā</i> .
—	13	for <i>puṭhawipati</i> read <i>puṭhawipati</i> .
—	14	for who was the maternal uncle of the rājā Gōtābhayō and invoking him in the terms in which the king himself would use read To the said thero (also called) Gōtābhayō, the maternal uncle of the king, addressing his invocations in the name of the rājā,
234	4	for <i>sanghasa dānachiwarā</i> read <i>sanghasiddhā chāchiwarā</i> .
—	6	for <i>narapatichā</i> read <i>narapatinā</i> : for <i>-hīṇadati</i> read <i>-hīṇadati</i> .
—	7	for <i>bhāpatina</i> read <i>bhāpatī na</i> .
—	13	for <i>wine</i> read <i>wīṇya</i> .
235	1	for <i>chāḍḍito</i> read <i>chāḍḍito</i> .
—	6	for <i>pabbatā</i> read <i>dabbatā</i> .
236	7	for <i>dhāraṇanā</i> read <i>dhāraṇanā</i> .
—	8	for <i>mekkha</i> read <i>mekkha</i> .
—	9	for <i>ḍipantitā</i> read <i>ḍipantitā</i> .
—	11	for <i>kūṭha</i> read <i>kūṭha</i> .
—	13	for <i>na</i> read <i>na</i> .
237	1	for <i>kūḍhira</i> read <i>kūḍhira</i> .
—	2	for <i>amāṇḍira</i> read <i>amāṇḍira</i> .

- Page. line
- 237 8 for *Kōḥawātawhi* read *Kōḥawātawhi*.
- 13 for *Kumbhalaka* read *Kumbhalaka*.
- 31 for *Kāthawāto* read *Kōthiwāto*.
- 238 4 for *nibhittā* read *nibhittā*; for *saddha* read *saddhā*.
- 239 7 for *maṭṭhagānaṇṇa* read *maṭṭhagānaṇṇa*.
- 8 for *karitā* read *kāritā*.
- 9 for this verse read *Therasūtha Mahindassa Samayindassa sūnnaṃ sutudā manujāṇā* in *pawattā* *sabbamāṇā*.
- 11 for *adaguricchewa* read *adaguricchewa*.
- 240 4 for *yathā* read *yathā*.
- 5 for *thāraṇa* read *thāraṇa*.
- 12 for *sāgarātha* read *sāgarātha*.
- 15 for and keeping up, during the period of their detention, there, the mahādāna, read resident both in the town and at a distance; and keeping up a mahādāna, a spiritual comfort to all living beings.
- 23 for *Dhammasūko* read *Asūko*.
- 241 6 for *Tassā ammanarakkhaṇā* read *Tassā ammanarakkhaṇā*; for *raḍḍāṭṭhaṇṇā* read *raḍḍāṭṭhaṇṇā*.
- 8 for *Abhayatissa* was *wahā* read *Abhayā*, *Tissawānchi*; for *idā* read *idā*.
- 11 for *—kumbhāwā* read *—kumbhāwā*; for *—piya* read *—piya*.
- 12 for *maṭṭha* read *maṭṭha*.
- 25 for the wihāro called Abhayatissa, read the wihāro called Abhayā and Tissā.
- 242 9 for *akārā* read *akārā*.
- 11 for *Paggapuggagāṇṇā* read *Paggapuggagāṇṇā*.
- 14 after *jīvitāna* add *ā*.
- 243 2 for *maṭṭāṇṇā* read *maṭṭāṇṇā*; for *saṃmāṇā* read *saṃmāṇā*.
- 5 for *kappa* *saṃmāṇā* read *kappa* *saṃmāṇā*.
- 6 for *kāṭṭhā* *māṭṭhā* read *kāṭṭhā* *māṭṭhā*.
- 9 for *saṃhāṇā* read *saṃhāṇā*.
- 13 for *chirābhikkhāya* read *chirābhikkhāya*.
- 15 for *sūloyā* read *sūloyā*.
- 244 1 for *anāgā* read *anāgā*.
- 4 for *sakhi* read *sakhi*; for *dhikkha* read *dhikkha*; for *uttimā* *gāṇṇā* read *uttimā* *gāṇṇā*.
- 5 for *arogā* read *arogā*.
- 6 for *achchhohare* read *achchhohare*.
- 7 for *dakkhina* read *dakkhina*.
- 10 for *thapāpā* read *thapāpā*.
- 13 for *kayira* read *kayira*.
- 14 for *chāḍḍimā* read *chāḍḍimā*.
- 30 for the delighted priest, read the priest, in the impulse of his own joy.
- 245 1 for *gopānā* *gatitawhi* read *gopānā* *gatitawhi*.
- 2 for *hāṇā* read *hāṇā*.
- 3 for *Hijjā* read *Hijjā*; for *maṇḍā* read *maṇḍā*.

- Page. line
- 243 4 for *-apantiya* read *-apantiya*.
- 12 for *baḍḍhaceti* read *baḍḍhaceti*.
- 13 for *kaṇṭa* read *kaṇṭa*.
- 245 2 for *māra* read *māra*.
- 246 3 for *hanteti* read *hanteti*.
- 5 for *yati* read *yati*.
- 13 for *sunahāna* read *sunahāna*.
- 14 for *ayanto* read *ayanto*.
- 247 1 for *pitā* read *pitā*.
- 3 for *phalita* read *phalita*.
- 4 for *wejjāpissa* read *wejjāpissa*.
- 24 for *Sumano* read *Samano*.
- 248 5 for *āpeta* read *āpeta*.
- 7 for *adhi* read *adhi*.
- 8 for *yā* read *yā*.
- 9 for *ayyāna* read *ayyāna* for *nāra* read *nāra*.
- 10 for *dukkhāpi* read *dukkhāpi* for *dipā* read *dipā*.
- 11 for *bhayadikkā* read *bhayadikkā* for *lokhita* read *lokhita*.
- 12 for *tattā* read *tattā*.
- 13 for *līna* read *līna*.
- 249 2 for *saṅkha* read *saṅkha* for *saṅkha* read *saṅkha*.
- 5 for *charaṇa* read *charaṇa*.
- 10 for *Chāyā* read *Chāyā* for *pāṇi* read *pāṇi*.
- 11 for *saṃuddāna* read *saṃuddāna*.
- 12 for *Marantīca* read *Charantīca*.
- 27 for sweeping them towards the margin (of the chētiya), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank, read sweeping them aside, said "quickly escape into the wilderness; and providing himself with water in his chank he proceeding in his procession, purifying altars.
- 250 3 for *madhaya* read *madhaya*.
- 5 for *vattha* read *vattha*.
- 11 for *patā* read *patā*.
- 251 2 for *maṇḍikā* read *maṇḍikā*.
- 4 for *paṇḍita* read *paṇḍita*.
- 5 for *sa* read *sa*.
- 8 for *tathācariya* read *tathācariya*.
- 10 for *paṇḍita* read *paṇḍita*.
- 252 3 for *sati* read *sati*.
- 5 for *saṅkha* read *saṅkha*.
- 10 for *nakha* read *nakha*.
- 12 for *Gaṇḍakā* read *Gaṇḍakā*.
- 253 5 for *paṇḍita* read *paṇḍita*.
- 254 4 for *Dāṇa* read *Dāṇa* for *saṅkha* read *saṅkha*.



Page.	Line.	
234	6	for -yattiyē read -yanti; for hattiḥdrīkasi read hattiḥdrīkasi; for -paya- read -punnā.
—	8	for iwa read iwa.
—	11	for Silāṭi read Silāṭi.
235	3	for -iṣṭi read -iṣṭi; for Diṣṭi read Diṣṭi.
—	6	for nikkha- read nikkha.
—	8	for etthi read etthi.
—	10	for -chira- read -chira-.
—	11	for bhūṣṭiṣṭi read bhūṣṭiṣṭi.
—	12	for eṣṭi read eṣṭi.
236	2	for Haa read Haa.
—	3	for māt mātīṣṭi read mātīṣṭi.
—	7	for -gāṣṭi read -gāṣṭi.
—	10	for kēṣṭi read kēṣṭi.
239	9	for kēṣṭiṣṭi read kēṣṭiṣṭi.
—	10	for kēṣṭiṣṭi read kēṣṭiṣṭi.
241	2	for mātīṣṭi read mātīṣṭi.



5000
7/11/79

H. 4il



Central Archaeological Library,

NEW DELHI.

2258

Call No. B pab

Mat. I Tun

Author—Thurnow, C

Math. 1875

Title—Vol. I 1877

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.